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EDUCATION FOR TOMORROW

A Series of Lectures Organized by
the Committee Representing
the Teaching Staff of the
University of Toronto

EDITED BY
RICHARD M. SAUNDERS

TORONTO
THE UNIVERSITY OF TORONTO PRESS
1946

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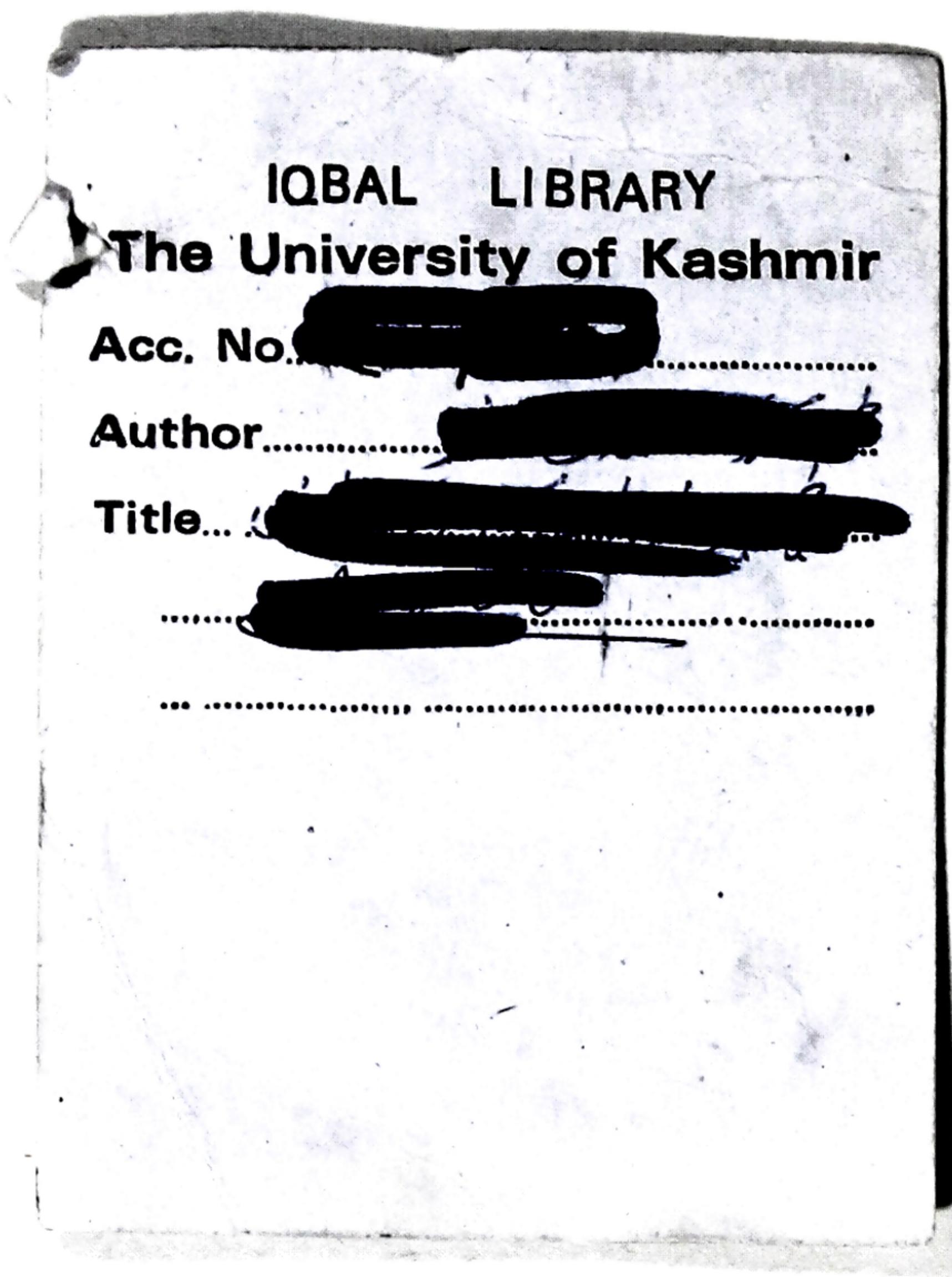
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Foreword

THIS series of lectures was planned and organized by the Committee Representing the Teaching Staff of the University of Toronto, and delivered in co-operation with the Department of University Extension, as a contribution by members of the University, and others of recognized standing in the field of education, to the present widespread discussion of the problems of education. The lectures were delivered during the academic session of 1945-6.

The Committee appointed Professor Richard M. Saunders as Editor of the lectures.



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Introduction

THIS is one of the ages in history when problems of education are of paramount importance. In our day it is so because the gradual dissolving of confidence in older standards and values during the last hundred years has reached a brutal intensity in the stunning impact of two world wars.

Most of our own people in these latter generations have been willing to drift with the tide, neither knowing nor caring where they were going, not realizing for the most part that they were caught in a current that was bearing them steadily away from the "way of life" which they casually took for granted.



When, with bewildering abruptness, we were faced with frontal attacks by peoples fanatically certain of their beliefs and codes of living we were at first baffled and astounded. What had we done to provoke such onslaughts? We did not understand the cruelly accurate retort of our enemies, "You are soft." We interpreted that to mean lack of material power; and we knew only too well how many machines we had, how vast were our technical resources, our wealth. Only after a while did some people begin to see that what our enemies meant was spiritual softness; that whatever the measure of our material power they believed we had not the inner conviction of the rightness of our way of life which alone would enable us to muster and to utilize our material resources effectively.

They were wrong. We have been able to summon our strength, and to organize a victory. But it has been a triumph barely won; in the course of the struggle many of us have been shocked into a realization of the clear evidence that we, and the society in which we live, are living upon inherited capital, upon the ideas, the

customs and habits, the institutions left to us as a heritage by our fathers and forefathers.

Our ancestors had their roots. They knew what they believed. They were in touch, intimate touch with the sources of spiritual capital. Too many of us are rootless. We have lost touch with the spiritual sources of our way of life. We do not know what we believe. We drift in a sea of chaos. Thoughtful people wonder how many tests such as we have just undergone, we can survive. To them our victory is not a triumph barely won, but a catastrophe barely averted.

Now all this has a very direct bearing upon education, and the problems associated with it. Our uncomfortably bloated and formless academic programmes and school curricula show as clearly as do the aimless vagaries of so much modern art and modern music and modern poetry that we know not where we are going, nor why. For a long time we have been drifting heedlessly, making whatever adjustments the needs of the moment required but scarcely asking what this might mean to the character or to the future of our educational system, and our way of life.

The greatest tragedy in the situation is not that we do not know ourselves what we believe, or what are our goals, but that we are turning out of our schools, our colleges, our universities, generation after generation of students who do not know. There is an aching void in their hearts which is not filled. They clamour for a philosophy of life, and we feed them facts and techniques. Without sure footing, without clear aim or purpose, we turn them out into the world to become the easy prey of shabby opportunists and demagogues. With the spiritual capital inherited from our fathers we have contrived to grasp a costly victory, to face the bitterest challenge our culture has ever known; yet how can we look forward to the future with equanimity? The spending of inherited capital must come to an end sometime. And patently, chaos cannot stand up against

certainty, no matter how wrong or evil that certainty may be.

It is in the light of this crisis surely that the great problems of education must be defined today. The basic aim of education has always been to convey to each succeeding generation a clear conception of the meaning of life, and of its part in it. All the choice of subjects and methods has been directed to that end, if a society has had definite goals related vitally to a philosophy of life. Societies that have lost a sense of the meaning of life, that have had no unifying philosophy, have not only become chaotic; they have been on the verge of destruction.

Prolonged drift means inevitable doom. Therefore it is clearly incumbent upon all our leaders, but especially upon our educational leaders, the guides and guardians of our youth, to discover afresh the meaning and purpose of our way of life; and, when it is discovered, so to pattern their schemes and practices of education as to convey once more a vital concept of this meaning to the youth entrusted to their care.

John Foster Dulles, delegate of the United States to the United Nations, and one of the greatest international lawyers of our day, has recently, at a convocation at Princeton University, raised the frightening possibility that the United States, the most powerful of all nations today, may fail to play its proper role of world leadership. And why? Because, he says, "spiritually we are lacking." The United States is playing a good part materially in keeping others physically alive, and in helping to get their economy going again. Intellectually it has done a good job in helping to devise a world organization which "well reflects the present political realities and possibilities." Yet spiritual weakness, he finds, is stopping the United States from fulfilling the most important of all its possible functions in world affairs, making it seem "incapable of breathing into that organization [the United Nations] the spirit needed to make it a living body." What Mr. Dulles has said about

Canada's neighbour so obviously applies to Canada as well that no further comment on that score is needed.

Here again is the problem. That it is a problem, indeed *the* problem, of education is as plain to Mr. Dulles as it is to others. At Princeton he said:

We have largely abandoned the idea that our schools and colleges should produce men of faith. In part, that idea has given place to a materialistic and utilitarian conception. Many of our colleges now consider that their main purpose is to teach technical skills. In part the original conception has surrendered to a feeling that it is reactionary or illiberal to carry forward the faith of our fathers. The result has not been a better faith, but a replacement of faith by apathy and cheap emotionalism.

These degenerating forces have operated on our youth long enough to alter the character of our people. We have lost our sense of purpose and our capacity to inspire and to uplift. That deficiency pervades all phases of our foreign relations. It makes us ineffective in our international dealings. It makes us impotent to breathe life into the United Nations. If in consequence, our people perish, that will merely fulfill one of those prophecies which we have found it convenient to forget.

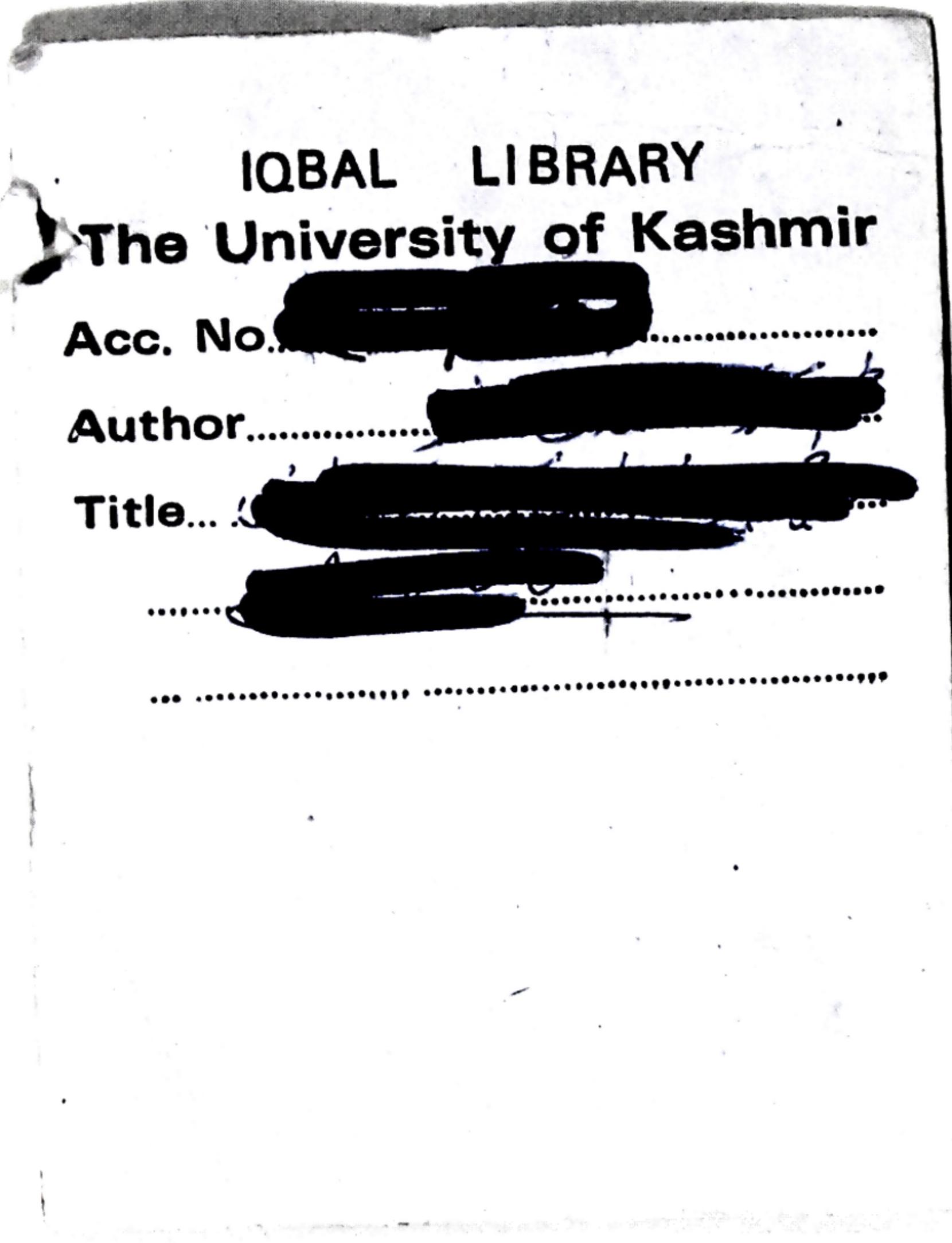
He ends his speech with a fervent appeal to the staff and students of Princeton University: "May you, I pray, work to renew in us a faith."

The great problem of education in our day could not have been stated more succinctly, or more forcefully by anyone. The urgency of the crisis has already brought forth from many educational leaders stirring statements of opinion. Sir Richard Livingstone's *On Education*, Jacques Barzun's *Teacher in America*, the Educational Policies Commission's *Education for All American Youth*, and Harvard University's *General Education in a Free Society* are resounding efforts to solve the problem. In such efforts there is hope. But as yet there is no solution. The battle rages, to use the terms of the professional educationists, between the traditionalists and the pragmatists. Yet behind those somewhat colourless terms lies the dynamic, awe-inspiring, urgently insistent issue: Are

we to produce utilitarians or men of faith? On the resolution of that issue depends the future.

It was with a sense of the urgency of the educational crisis that the Committee Representing the Teaching Staff decided to sponsor the series of talks on "Education for Tomorrow" which is included in this volume. It is the earnest hope of the Committee that the ideas set forth here will stimulate further fruitful thinking on this subject, and in so doing be the prelude to sound amelioration of our educational process.

RICHARD M. SAUNDERS



The Teacher To imply, suggest

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THE term "teacher" may connote distinction and prestige, or it may connote insignificance and dependence. The profession practised by Socrates and Abélard is also the profession practised by innumerable public employees of indifferent rank who today teach the three R's to the citizens of the future. To a Danish friend of mine the connotation is different from either of these extremes. She explains that in her country the teacher, ever since the modern national system of education was inaugurated, has been regarded as the keystone of the educational structure. The teacher is a guide and interpreter. The teacher is the spiritual maker of citizens. The teacher is an eminently effective force in the community.

Whatever be our view of the profession, I think I have not heard the truth about the teacher's work better expressed than in the words of a young graduate in attendance at the College of Education in Toronto. A group were discussing the problems confronting the young teacher and, after each had said his say, this girl remarked simply: "You must give yourself." When we say this, we state the ultimate fact. The teacher must give himself to his subject and to his students—an intensely personal, intelligent, whole-souled giving—or the work fails. There must be devotion to and absorption in the material involved; there must be a delight in life, especially young life, strong enough to push the teacher into understanding and to assist him to withstand the pressures of monotony and difficulty that beset him in his special task; and there must be the something within which supports the teacher in his giving, raising it from a taste or tendency into a resolved course.

What has been said amounts to a truism, the recognition of which might render unnecessary more extended treatment of the subject. Before penetrating to other aspects, however, it might reinforce conviction as to the basic feature of the teacher's profession to consult recent and less recent writers in this connection. Carlyle writes with some eloquence in the *Sartor*: "Mind . . . grows . . . like a Spirit, by mysterious contact of Spirit; Thought kindling itself at the fire of living Thought." H. G. Wells writing almost a hundred years later conveys his judgment of the matter by his portrait of Sanderson of Oundle. Here, he seems to say, is a great schoolmaster, great by virtue of his devotion to youth and of his grasp upon boy-nature and its potentialities for varied activity and enjoyment in the modern world. In Stephen Leacock and Jacques Barzun, we find humour and wit playing about the teacher's function. To take the latter first, we read, in *Teacher in America*, Barzun's depreciation of "the bargain-counter method" of teaching and his lively statement: "I believe in hand-to-hand, mind-to-mind encounters as an indispensable part of teaching." Finally, Stephen Leacock treats of the student in relation to his tutor, in that classic passage about Oxford in *My Discovery of England*. "For the gifted student Oxford offers great opportunities. There is no question of his hanging back till the last sheep has jumped over the fence. He need wait for no one. He may move forward as fast as he likes, following the bent of his genius. If he has in him any ability beyond that of the common herd, his tutor, interested in his studies, will smoke him into a flame" (referring to the "smoking over" process in the tutor's room!). Later in the same chapter Leacock writes as follows of the professors. They "apparently do no work, give few or no lectures and draw their pay merely for existing. Yet these are really the only kind of professors worth having,—I mean men who can be trusted with a vague general mission in life, with a salary guaranteed at least till their death, and a sphere

of duties entrusted solely to their own consciences and the prompting of their own desires. Such men are rare, but a single one of them, when found, is worth ten 'executives' and a dozen 'organizers'."

There is no doubt that in the Canadian and American systems of education organization has frequently received more attention than the character and quality of the teacher. Yet the children in the schools and the students in the universities, if consulted as to what matters most to them, will be found almost invariably to talk of what the teacher or professor does and is. Except in advanced studies, mere scholarship does not get the would-be teacher very far with his students. On the other hand, reliance on techniques and a facile "teacheriness" give less than satisfaction. It is therefore natural and right that in all recent discussions and reports upon what education may accomplish towards creating a better and safer world, the matter of securing good teachers has been stressed almost as strongly as the question as to what is to be taught. To quote one report, published under the title *Teachers and Youth Leaders*, by the committee which had been appointed by the President of the English Board of Education: "We realize the immense importance to the country of securing as teachers an adequate supply of men and women of character, and we are convinced that nothing but drastic reforms involving the expenditure of considerable additional sums of public money will secure what the schools need and what children and young people deserve." The report goes on to emphasize the need, among other things, of increased emoluments, of sabbatical terms, of more flexible arrangements for the use of part-time people (one British comment is that "some schools, like some homes, never experience a breath of fresh air until a stranger arrives"), and of the relaxing of rules to allow teachers participation in public affairs. The upshot is a strong appreciation of the teacher's function and the expression of a desire to establish his

integrity, his status as a citizen, and his right to security of tenure and a better life.

Now in Canada, and particularly in Ontario, we have benefited by a tradition of the provision at public expense of education for all, and we do not have to struggle against that "trail of cheapness," described by English critics as one of their difficulties, which is a result of the different history of common education in that country. Nevertheless education, to be made more effective, needs still larger and larger appropriations, first, so that adequate salaries may be paid to broadly educated teachers who will thus have an ampler life (our British report says that culture should characterize all those who teach in any group at any level), and secondly, so that the benefits attendant upon handling young people in smaller groups and individually may be spread down from the ancient aristocratic institutions to the modern masses. In a world where, as we know well, the theatre and travel must be paid for with money, the teacher should have enough money to buy them, and in the same world the child and young student should be allowed to catch the teacher's judgment of these things and numerous other experiences through individual contact. Furthermore, by having the burden of correction and other mechanical work lessened through the diminishing of numbers in his classes, the teacher should be left more energy for his proper task.

We have a picture then of the teacher as one whose function it is to open vistas and enlarge horizons, to inflame curiosity, to release and direct energy in the student, and to set goals before him. He does these things through love of his subject and through love of young life. To secure him we consider it worth while to pay him a good salary, we consider that he should be regarded as a free citizen and that he should be accorded respect in the community. We believe that, as a result of establishing his integrity, the community renders his work more effective and benefits itself.

The values involved may be suggested by the account of the case of a Danish teacher in Copenhagen, Inger Merete Nordentoft. This woman, a former President of the Copenhagen Women Teachers' Association, was made Principal of the Katrinedal Public School at the age of forty-two, being then four years younger than any woman formerly appointed to such a position. She suffered imprisonment during the German occupation for housing a saboteur, and in the Danish election held after the war she ran as a Communist and was returned. Early in 1946 she was granted the regular leave of absence from her school which is allowed by law in Denmark for prospective mothers at the birth of a child. It is stated that the father is a Swedish doctor and that Miss Nordentoft rejected marriage from the beginning. After the child's birth this teacher returned to her work. The parents of the children in the Katrinedal School wish her retained at her post, the women teachers support her, but the Danish Director of Public School Education is antagonistic. The case is pending. It should be said that in Denmark there is no law covering the case of the employment of unmarried mothers as teachers, but in Sweden the law forbids dismissal of a teacher on account of her bearing an illegitimate child. Were the readers of this paragraph invited to vote for or against this teacher who is a mother, they might consider themselves in the same position as the readers of the Frank Stockton tale, "The Lady or the Tiger." An undoubted genius for teaching, and strength and independence of character would have to be balanced against a somewhat humourless disregard of the place of fathers in the work of society or, depending upon each particular code, against a varying list of human errors.

The heart of my subject is, so far, untouched. Let me try to make the question clear as I see it. It is felt widely today that education, so greatly relied upon by all liberal thinkers for more than a century as the main

lever by which the masses would be raised and the suffering of the world alleviated or banished, has failed. It is also felt that by revising and developing and improving education now, the longed-for result may yet be attained. The issue appears in the acute form it does as the result of the war just over and of the manufacture of the atomic bomb which helped to bring that war to a final close. The preamble to the constitution of UNESCO, drawn up in November, 1945, puts the matter this way: "Since wars begin in the minds of men, it is in the minds of men that the defences of peace must be constructed." Replying to a question about this point, after he had given a public report of the organization's first meetings in London, Principal Wallace of Queen's University made the following statement, "The teachers are still the main moral force in the nation." There we have it. Are the teachers a moral force or are they not? What is their aim? Is it clear in their own minds or in ours? Is this aim represented by the recent interpolation of so-called religious teaching in the schools? Is the trouble that science has bulked too large in the curriculum, or that democratic citizenship has not been taught, or that the humanities have been neglected? Has the teacher performed his work if he enlightens his student in the special field which is the subject of his examination, or has he another task?

These questions are all connected and seem to me to bring out a central difficulty. For centuries the teacher's duty appeared clear. He was the hander-on of codes; and in general the codes improved with the times, at the same time that knowledge increased and techniques for transmitting that knowledge developed. With rare exceptions the teacher was the mouthpiece of his age, giving stability to society as he brought his students up to the standard of the time. He was successful if he illuminated the patch of knowledge which was his field and helped his students to apply that knowledge practically or professionally. Civilized thought and behaviour ran

in certain grooves, modes of occupation were laid down for the different social groups, and duty was fixed in accordance with an accepted tradition—whether Draco's code or the Ten Commandments.

What is happening in our time is that the codes have largely broken down because the beliefs and convictions on which they were based have suffered a dreadful change. The Western world has not recovered from Locke and Hume and Darwin, and then there are Sir James Frazer, and the theory of relativity, and the sharp divergence between Newman's way of saving religion and William James's method of preserving God. The result is that only in the educational system controlled by a church with absolute claims is there a clear code based on belief. Yet students cannot face life safely without a code, and teachers cannot act as a moral force unless the knowledge they transmit is shot through with something not themselves which makes for righteousness.

We shall find much light thrown on this dilemma of the contemporary teacher if we reread a book which was significant in 1907 but is more significant today. I mean *The Education of Henry Adams*. Here Adams indicts the education he received for serious faults. He says first that it did not teach him about reality, and that his real education began when he first encountered a storm at sea, when he saw the horror in modern industry as reflected in the Black District of England in 1858, when he first visited Italy and recognized it for "not a means of pursuing life, but one of the ends attained," and when he saw his brilliant sister die of tetanus as the result of an accident. He reveals further that the interpretation of reality implied in his education was that experience, besides being simple and insusceptible of either Comteian or Marxian analysis (Darwin's star had not yet risen), may be easily dealt with by the individual according to the current moral code. "All experiences," he writes, "since the creation of man, all divine revelation or human science, conspired to deceive and betray

a twelve-year-old boy who took for granted that his ideas, which were alone respectable, would be alone respected." Yet a very short time later, Adams relates, he learned that in politics adherence to a party might mean betraying moral principle or the acknowledged code. He writes: "He could never find a way of escaping immoral conclusions, except by admitting that he and his father and Sumner were wrong and this he was never willing to do, for the consequences of this admission were worse than those of the other. Thus, before he was fifteen years old, he had managed to get himself into a state of moral confusion from which he never escaped. As a politician, he was already corrupt, and he never could see how any practical politician could be less corrupt than himself." A later point in his political education was reached when Senator Sumner denounced the honestly conceived plan of the senior Adams for dealing with the Southern States, and broke off relations with the Adams family. "The shock opened a chasm in life." He now believed "—as he took for granted that arsenic poisoned—the rule that a friend in power is a friend lost." His crowning experience as a student of political action was the discovery, with the publication in the Morley biography of Gladstone's confession with regard to the events of 1862, that not only Russell but Gladstone had deliberately lied to the American Minister, playing fast and loose with the promised guarantee of British neutrality in the early part of the American struggle. In other words, although history may have been kind to the cause of a surviving United States, the dishonest dealing of the professedly honourable Liberal leaders of Britain did everything possible to defeat it.

What bearing, it may be asked, has the contrast drawn by Adams between his academic education in school and college and his real education through experience upon the teacher's problem? Adams leaves us in no doubt. He says of Harvard, "The School created a type, but not a will." "It was a negative force." It

weakened his political bias and "substituted (not interests) but mental habits with no bias at all." He calls the products of such an education mere "collegians." Later, when invited by President Eliot to join the Harvard staff as Assistant Professor of History, he only accepted after great pressure had been brought to bear. He explains his point of view. "A parent gives life, but as parent, gives no more. A murderer takes life, but his deed stops there. A teacher affects eternity; he can never tell where his influence stops. A teacher is expected to teach truth, and may flatter himself that he does so if he stops with the alphabet or the multiplication table, as a mother teaches truth by making her child eat with a spoon; but morals are quite another truth and philosophy is more complex still." Thus, where Burke regarded the teacher as a parent, "*Praeceptorem Sancti voluere parentis esse loco,*" Adams conceives him as different from, and greater in his influence than, the parent. The teacher is not trained or appointed to teach skills merely, even if these be intellectual skills. He must be a thinker, and a critic of his time. He must be a sage and interpret existence. In that his teachers had neither been nor done any of these things, Adams found the chief cause of the failure of his education and, appreciating its significance, he shrank from attempting the teacher's work himself.

At an earlier stage in the history of our civilization, it was easier for the teacher to possess a philosophy of life. As a rule he was happy in having inherited a religious view, a view which seemed adequate and was widely received. It is true that Socrates substituted "Know thyself" for the enervated Greek orthodoxy, and Christ substituted universal love for the Judaic righteousness—but these teachers were great exceptions, exceptions that proved epoch-making. Today the typical teacher is strongly conscious of religious divergence and agnostic tendency in the society to which he belongs, even if he himself may possess a religious

faith. In these circumstances, how can he prepare himself to face his students, and help his students to face life?

The answer lies first in the necessity of a broadly educated point of view, as advocated already on general grounds. The teacher should be clearly aware of the implications of science. He should realize and recognize biological fact, the presence in nature of development, and the operation of heredity and of chance—at the same time that he denies the value of science as an authority in social or moral questions, or as giving a full account of the life of Man and Nature, or as necessarily conducive to a better world. Barzun points out that the history of science should accompany any initiation into its investigations and results, so that the limitations of its application may be realized by the student. Nevertheless, the teacher must be ready to walk with the scientist to the edge of natural experience, and, in anticipation of tragic moments, help his student to look over the brink. He must accept the suffering of the righteous and the frequent defeat of good, believing still in the indefeasible rightness of right. If impelled towards determinism, he will master his situation as the Stoic does.

Note the expressions in our much-quoted autobiography. After telling of the shock of his sister's death, Adams writes, "He had never seen Nature—only her surface—the sugar-coating that she shows to youth." He learned "the harsh brutality of chance." "For the first time in his life, Mont Blanc looked to him what it was—a chaos of anarchic and purposeless forces." This last expression, "a chaos of anarchic and purposeless forces," renders exactly the impression of the world apt to be held by the contemporary youth who has lived through the war. So any interpretation of reality held by the teacher must relate to the facts and avoid subjectivism, resisting the illusions of the senses and rejecting wish-fulfilment as the basis of belief. Thus the transcendentalism of President Lowell was not sufficient

for Adams, any more than contemporary transcendentalism will satisfy the live student of today. It might be an undergraduate of 1946 writing in what follows. "It was surely no fault of his that the universe seemed to him real; perhaps—as Mr. Emerson said—it was so; in spite of the long-continued effort of a life-time, he perpetually fell back into the heresy that if anything universal was unreal, it was himself and not the appearances; it was the poet and not the banker; it was his own thought, not the thing that moved it."

If some knowledge of the physical sciences is helpful in guarding the teacher against facile wisdom, the first use of history, economics, law, and government is also to increase his sense of actuality. Wise men are nourished by history, storing their minds with specific records of actual human experience through the ages. There is a difference in emphasis that should, however, be clearly noted with regard to the study of history. Adams, as might be expected, stresses the importance of fact. "In essence incoherent and immoral, history had either to be taught as such or falsified," he writes. Similarly Barzun insists that history is "severely factual." "The historical sense is a comforter and a guide. The possessor understands his neighbours, his government, and the limitations of mankind much better. He knows more clearly not what is desirable but what is possible." However he goes on to say: "The study of history tends to make men tolerant, without on that account weakening their determination to follow the right; they know too well the odds against it." It is upon this latter point that Sir Richard Livingstone lays the greatest stress—that history may be interpreted to illustrate and enforce the fact of the difference between good and evil. He quotes Acton in *The Study of History*. "The weight of opinion is against me when I exhort you never to debase the moral currency or to lower the standard of rectitude, but to try others by the final maxim that governs your own lives, and to suffer no man and no cause to escape

the undying penalty which history has the power to inflict on wrong." It is this latter view that was held by the founder of the Danish folk high schools, as a result of which history is the primary mode in Denmark of teaching the students of that country their duty as men and as citizens. One of their poets has put into verse what the Dane feels about history.

As deepest well gives always clearest water,
And most delicious drink runs from darkest source,
Thus the marrow of the race is strengthened in child and man
Through the people's inheritance of deep, strong memories.
Our own day is short, but that of the race is long.
Lay your ear humbly to its root at the bottom.
Centuries sound from it in crying and laughter,
While the top rustles towards eternity.

We search for the trace of our ancestors in things, big and small,
In the flint axe or the teeth of the harrow,
In the clumsy and crude jewels from the marshes,
In the stones of the churches, laid by broad hands.
Every mouldy inscription, every blotted altarbook
Has hid a scrap of the race's woe and fate.
Now it shall show me what way I went
And lift for me a corner of the riddle of life.

Let me flutter away like a leaf in the fall,
If only you, my country, my tribe, may live freely,
And beautiful songs in the Danish voice
May reverberate through strong, free souls.
Then a peasant of another age will stand on his paddock
And listen out for songs from other larks,
While the sky paints blue its summer ceiling,
And the rye is yellowing over cove and meadow.

(Translated by ELSE TOFT)

The third broad field for the teacher's consideration, that of the humanities, is the special source from which Livingstone believes modern man may most surely draw materials for his theory of reality. Here the student sees human nature reflected in its varied richness, affording both a vision of greatness (Professor Whitehead's phrase) and a sense of the basis of that greatness. According to the believer in the humanities, the harmony

achieved when the rational or divine element governs the sensuous and emotional will compel recognition and assent, whether it be expressed in Greek philosophy, in tragic drama, or in the Christian gospel; and the teacher, and the student who depends upon the teacher, will both be drawn as a result into the service of perfection, as men agree to serve a master or to accept law.

Are Sir Richard Livingstone and those who think like him justified in their account of the matter? In the welter of fact that forms the basis of science and history, and in the values that emerge from the study of literature and the arts, is there sufficient ground for an interpretation of reality? I firmly believe that there is. There are the scholarly proofs adduced in works like the late Professor Cochrane's careful and convincing history but, almost more important for our subject, there is the witness in the breast to the significance of order as against anarchy, justice as against violence, love and out-growingness as against hate and the in-growing self. Reality then is experience itself, made up of intractable, irrational stuff which yet bears a pattern and is potentially divine. For those fortunate enough to have been set on the path by it, the Christian ethic with its embodiment in a Life has been the medium of express revelation—but the principle, with its root in the history of civilization as well as in the psychology of contemporary living man, can be perceived and received by the believer in any high religion, or by the believer in no religion at all. It is a true universal, proved by direct insight. This truth of the dual character of reality with a primacy given to mind and spirit can be embraced by any soul strong enough to accept life and brave enough to attempt transmutation.

It is conviction about moral truth, and knowledge as to how to use it effectively, which make a teacher brave enough to attempt transmutation. It was about this function of the teacher as well as the question of a philosophy that Adams hesitated so greatly, and it is

about this question that men still dispute in 1946. Yet our friends of Denmark, to take a significant example, have committed themselves to a policy in their folk high schools frankly based on moral aims, and their liberal use of history and literature is all directed towards showing the meaning of their history and its application to contemporary life. The resulting strength of national character has been clearly shown in the economic soundness developed there as well as in the conduct of the citizens under German occupation. The framers of the UNESCO preamble are like the Danish people in their declaration that peace as a way of life can and should be taught. We remind ourselves also that Sir Richard Livingstone, in his recent lecture given in Toronto, implied that half of education consists in "teaching men to behave as they do not behave."

In this vital matter the first point to be made, it appears, is that the human stuff of which the teacher and his students are alike made is potentially good. This is the important fact upon which, I take it, Major General Chisholm was taking his stand in the much-discussed Washington speech. He was maintaining that compulsion and fear are questionable factors when applied in the formal treatment of growing children. He was expressing the conviction that animal energy should be released and not pressed in. He was insisting that programmes of education should be built about genuine human interests rather than upon inherited taboos. This positive attitude is a most significant contribution to education and to social morality, and it should be held with conviction by any teacher whose view is forward-looking. The conventional thinker is stubborn indeed who remains unconverted after reading about the achievements of Madame Montessori or the Macmillan sisters, or after studying the Borstal institutions, or after talking to Canadian teachers like the girl in a high school here who in one year transformed a class of over-grown boys of eighteen or so from obstructors of the

peace into decently behaved and attentive creatures through sheer faith in their decency, added to her own skill and devotion. That human nature is good is a modern view, but it is also as old as Plato and Aristotle, and as old as Christianity with its promise to its disciples of abundant life.

However, the raw stuff of human nature is neutral until shaped, and its proper shaping involves training and discipline. The higher must control the lower, and all the powers must be exercised in harmony. This inner culture is the side of education on which the progressive educationist is apt to be weak, and the side to which wise humanism can contribute and has contributed much. In his reaction against the use of the fear motive, so often applied in enforcing the orthodox codes of the past, the progressive thinker has sometimes gone so far as to omit standards altogether. He has not seen that undifferentiated activity is apt to mean looseness, and that intellectual and spiritual efforts have to be inculcated and exacted before the whole man can be born. This side of morals and of education, the striving, stern and hard side, must be clear in the mind of the teacher who is to accomplish the best work. Realizing the parts which expansion and control have played in his own development, he sees that these twin principles are essential in the treatment of the young. Self-development, self-control, and achievement being the composite end which dominates the lives of the best teachers, these elements should become in time dominating factors in the lives of their students.

I have noted the element of achievement. This is the most challenging aspect of my subject. Can the teacher hope to transmute intractable, impulsive, irrational youth not only into rational, but into socially creative and purposeful beings? It is certainly not enough to send out into life intelligent young men and women who do not know where they are going. The student should be able to judge what is good and actively

seek it. He should also be set in the direction of trying to understand his time and his own relation to it. On one level of action he should feel the drive of ambition and be keen to use his powers and succeed. On another and more general plane, he should be animated by the good will, being deeply desirous of subordinating his personal good, where there is conflict, to the good of all. Critical on the intellectual side as the result of special training, he is active and purposive as the result of moral influences. These moral influences may be reduced in a word to the cultivation of will.

We should note what Henry Adams says about this. "The Church was gone and Duty was dim, but Will should take its place, founded deeply in interest and law." He seems to believe that where, in the modern world, supernatural sanctions are no longer admitted (and in the state schools of most countries this is the condition today), the teacher should deliberately build up sanctions in the minds of his students which are related to the actual interests of all citizens, and that these sanctions should be recognized for universals or laws, and that they should be made to operate upon the developing will of all students. For, as Irving Babbitt expressed it, "civilization must be willed." The good life is primarily a thing to be willed rather than a thing to be known. So the teacher must build character, character being, in John Mill's phrase, the "completely-fashioned will." The real enemy today is negativeness, the absence of will. The human will should be set towards reverence for personality, towards love, as well as towards the realization of humanity in the self. Otherwise the devils will have their way. For, although the evil will of Hitler and his henchmen has been quenched, and the house of the human soul has been swept and garnished, the devils of inordinate desire, selfishness, pride, greed, and cruelty are as ready as they were in 1919 to take possession again. So men and women, the civilized world over, must work constantly towards a

positive morality, and particularly teachers must work, so that not a moment of time may be lost in the effort towards a better order.

What has been suggested is very general. Let me be particular. The country against which we have had to fight for our lives developed a national morality by applying the law of habit and association. We have disdained such methods. It is true that where parents or churches or ethical societies have believed strongly enough in clear principles of right action, they have carried on a certain education of the will by the repetition in public of creeds, by the inculcation of habits of public and private prayer, and by the inducing of charitable giving. The substance of these attitudes on their human side, however different the dogmas behind them may be, would probably be admitted by all civilized men today to be the claim of all men on one another, in other words, the law of love. Two world-wide wars have resulted in the conviction that any law narrower than that of universal caring falls short. Can we not bring this law to bear on the wills of our children, by the pressure of daily habit and the daily development of certain strong associations in their minds? The effect would be (and I borrow the figure used by Kristen Kald when trying one day to persuade a farmer to send his son to a folk high school) to wind them up to active goodwill so that they would never stop. A medical man recently returned from Communist China described the powerful effect of Communist technique in the cultivation of the aim which these purposeful people wished to inculcate. Each teacher as he entered the lecture-room for the lesson of the hour raised his hand and repeated: "I will not love money. I will not fear death"; to which the students, rising, responded in like manner. We in the Western world shrink from the ridiculous, and hardly take ourselves seriously enough to adopt such a technique. Yet were such phrases and the addition, "I will care for all men," to become the expression of a purpose animating

daily routines and willed by all students in our schools and colleges, there might be a power working for world peace sufficient to overcome all partial motives. For in education today, as in life, the danger that we must fight is partial motives. The theologian calls this sin, and declares that the wages of sin is death, but for the purposes of this lecture we may call it limited views or partial motives. We are like the theologian in seeing the issue as a very incomplete life, or even death itself. To satisfy desire will not do as an end, for the world of the arts and the life of the mind are thereby denied. To make money or success a sole purpose is to stifle the capacity for joy. To make one's own good an aim without regard to the good of others is to shut the door on friendship. To hold one race or country supreme and the rest valueless is to invite war. Any of these evils, if allowed to grow to excess, will result in death.

So wholeness must be the measure, wholeness of the individual and wholeness of the race. Each part must contribute to the totality, but must be seen as only a part. The ideal of individual wholeness will reduce the emphasis on mere mechanics, bringing into proper perspective the recent tendency, among others, to an excessive stress on military training, or the study and practice of citizenship, or vocational guidance. The teacher will admit that these things have their place in the complete programme of the growing student's life, and he must try to co-operate—but dominating him and the programme must be a picture of the sane, capable beings whom he is trying to send out into the world, young men and women who will be satisfied with nothing less than perfection and who will face and respond to social need and obligation. The teacher has the right then to put intensive stress on those subjects in the curriculum which serve best in realization of the ideal.

Similarly, nationalistic and racial partialities must be anticipated and prevented. Instead of allowing ignorance to breed prejudice and hatred, the teacher will bring

knowledge and imagination into play so that the student's sympathies will gradually be enlarged. History, modern scientific geography, and foreign languages, well taught, all may serve to fill out a picture of the wide world with its exciting variety. Other physical contours, climates, and cultures than those we know, if imaginatively presented, become interesting because different. Barzun gives an illuminating description of the best teaching of foreign languages. "The ultimate educational value of knowing a foreign language is that it lets you into the workings of other human minds, like and unlike your own. It takes you out of your own narrow local self and points out ways of seeing and feeling that cannot be perceived apart from the alien words that record the perception. . . . The study of a language becomes the study of a people." So the student's will is gradually moved towards serving international causes, and the teacher will do well to press home in practical ways what is involved for the sincere citizen. Action undertaken by students in the way of helping to relieve need abroad or of promoting just treatment of the foreign-born at home is mental and moral education of a very real kind. Fortunately there is no lack today of eloquent expression for the sense of brotherhood which is the teacher's motive in this connection and which he is trying to impart. One might note the following extract taken from a sermon preached on the occasion of the dedication of a cemetery on Iwo Jima by a Jewish chaplain, Cleveland-born son of an immigrant from Lithuania.

Somewhere in this plot of ground there may lie the man who could have discovered the cure for cancer. Under one of these Christian crosses, or beneath a Jewish Star of David, there may now rest a man who was destined to be a great prophet. . . . Here lie officers and men, negroes and whites, rich and poor. Here are Protestants, Catholics, Jews. . . . Here no man prefers another because of his color. Here there are no quotas of how many from each group are admitted or allowed. Theirs is the highest and purest democracy. Any man among us, the living, who lifts his hand in hate against a

brother, or thinks himself superior to those who happen to be in the minority makes of this ceremony and of the bloody sacrifice it commemorates an empty mockery!

The line of reflection followed in this discussion has brought us to international feeling as one of the pre-occupations of the teacher. In this as in other points connected with the teacher's status and function, the conclusion reached is clear enough. Our schools and colleges should form opinion, not follow it. They should illuminate the movements of contemporary life and help to direct them. They should in a word be effectual in creating the civilization of the future. This, their major task, will only be accomplished if the teacher is possessed of wisdom, and if, under the fructifying influences of a free society, he is moved to give all that he has to his work. To have as teachers mere tools is to stultify the whole process. To lag so far behind creative thought as to force real teachers into martyrdom is to delay the coming of the kingdom for years—perhaps for centuries. The choice before society today should not be difficult.

M. M. KIRKWOOD

Organization of a School System

IN the discussion of education for tomorrow it falls to me to say something about the administrative framework within which all educational effort in Ontario must be made. This will be a very dull topic, indeed, unless we can relate it to the main objectives of education, for the justification of administrative machinery lies neither in its ingenuity nor its complexity, but in its effectiveness in expediting the realization of the aims of the whole undertaking. Administration is a means to an end; the means is determined by the end, and is assessed by the speed and completeness with which the end is reached.

One preliminary point requires clarification. By the Confederation bargain, the provinces, and not the Dominion, are responsible for education. There are a few exceptions—what general rule is complete without them? For example, the Dominion government is responsible for the education of its wards, the Indians, for education in territories not yet organized into provinces, and for training in the armed services. But with these and a few other similar exceptions education is a provincial responsibility, and will remain such until the British North America Act is amended.

It is true that there have been occasions on which the Dominion government has betrayed a lively interest in extending specific types of education to the people of Canada. On these occasions, it has not been too difficult to persuade the provinces to accept federal subsidies. Of course the provinces with the more meagre resources have been the most ready to receive federal aid, but the provinces with more nearly adequate resources (that is, the provinces which provide the bulk of the federal subsidies) have also participated. The first of these subsidies, that for Agriculture, was offered with no strings attached. It was gratefully accepted and used in various

ways by different provinces. The next subsidy, offered for vocational education in general, had to be matched dollar for dollar by the province. It, too, was accepted with alacrity, but some of the provinces found it difficult to devote enough provincial funds to purely vocational education to earn their full allotment. Then came the depression, when the presence of many unemployed young persons prompted the establishment of Dominion-provincial Youth Training schemes. In some provinces the Youth Training programme was under the Department of Education; in others it was under some other provincial department like Labour or Welfare. But in every case some educational activities were included. The most significant relic of the Youth Training schemes is the Dominion-provincial scholarship and bursary agreements.

With the outbreak of war, there was an obvious need of training many new hands for industry. Again the Dominion government entered into a partnership arrangement with the provincial governments to provide War Emergency Training. In this province this programme was at first directed by the Department of Labour, later by the Department of Education. Its success was notable; 250,000 were trained for war-time jobs in war industry. It is perhaps significant that, as the nation's war effort was clearly a concern of the Dominion government, this government had much to say about the types of training to be offered, the general extent of the training, and the standards to be attained. Training within the armed services, of course, continued to be wholly a federal responsibility.

With the return of men and women from the armed forces the Dominion government again proposed an educational partnership with the provinces. Again the proposal was promptly accepted, and Canadian rehabilitation training, which is rapidly commanding world-wide recognition, is conducted by Canadian Vocational Training, a co-operative Dominion-provincial project. About

8,000 are currently receiving training under this plan in Ontario. This does not include those in attendance at the universities.

Already other Dominion-provincial agreements have been suggested—agreements covering re-training for civilian trades and recreational programmes. Clearly there is a tendency for the federal government to extend its responsibility for the preparation of the whole nation for gainful occupation and for the wholesome use of leisure. Equally clearly this tendency will prompt a close scrutiny of the boundary line of provincial responsibilities, for these types of preparation at least impinge upon the traditional types of education, which are constitutionally the concern of the provinces. It should also be noted that there is a growing demand in the less affluent provinces for a federal subsidy for general education on the ground that this is needed in order to equalize the educational opportunities available in the various provinces. This demand is almost always coupled with another that the subsidy should not be accompanied by any federally prescribed conditions beyond some kind of matching with provincial funds devoted to the same purposes.

Since education in Canada is constitutionally a provincial and not a Dominion responsibility, it follows that there is no Canadian school system. Instead there are ten systems—one for each province except Quebec, which has two distinct systems, one Catholic, the other Protestant. Despite their multiplicity, the provincial school systems are notable for their similarities rather than for their differences. Time will not permit even a glance at other systems than Ontario's, but its schools may be taken as fairly representative of most of the schools of Canada.

I remarked at the outset that administrative machinery reflects the aims of education; it would have been more accurate to say that it reflects our traditional attitude towards those aims. For relics of the past are

embedded in statute and regulation and procedure, and often form an incongruous background for forward-looking policies. The influence of the past, however, does more than provide amusing or annoying anachronisms to the student of public education. It often accounts for the course of events or for the type of development that has occurred.

There are at least four potent examples of the influence on current developments of our traditional attitude towards education in Ontario. I can do no more than mention these; the curious will find satisfaction in searching the educational records to test the validity of my contentions.

First and foremost is the fact that from the days of the earliest settlements in Upper Canada there was a strong British tradition of education which exalted the study of the Bible and of the humanities. It is surely fair to interpret this emphasis, as Dr. E. A. Hardy did at a banquet tendered to the Royal Commission by the Toronto Board of Education, as evidence of a conviction that the chief concern of the educator is with the kind of person into which the pupil will develop. That concern has never been absent from those responsible for Ontario education; it has never been more serious than it is today. Ontario's expenditure on education is not justified unless the schools are making our boys and girls better men and women than they would be without the schools. That fact is fundamental to all administrative arrangements in the Province. If our inspectors and supervisors invite teachers to inquire of themselves what they have done to make their pupils better people (and they do), I can assure you that no question is more vividly before the officials of the Department than the similar question: What has this regulation (or ruling or practice or policy) done to improve the young people in our schools? An excellent example of this concern is provided by the "Courses of Study" for the elementary schools. These courses have sacrificed administrative

neatness and convenience for the flexibility which will permit a good teacher to adapt them to the specific needs of the community and of the individual pupil. For that reason they are not so easy to enforce or control as the old, rigidly prescribed courses. At the same time they require better, more intelligent, and more tactful supervision than the old courses did, for the simple reason that the very flexibility which allows an able teacher to do much good to the pupil may also permit a less able teacher to do much harm. The current courses, I repeat, are not easy to administer; the only reason for their existence in their present form is the benefit they may confer upon the pupil.

The second historically based attitude which I should like to mention is that publicly controlled education in this Province is for all. Whether the state should seek to educate all of its citizens or only its leaders was a moot question early in the nineteenth century; today no one even raises the question. Upper Canada made its decision early—in 1816. It is worthy of note that the Motherland did not make the same decision until 1870, more than half a century later. That early decision has influenced the organization of our schools in many ways. The more obvious of these require little comment: the school attendance legislation which assures each child the schooling that the state provides; the extension of free education, first to elementary schools, later to secondary schools as well; the steps taken to see that educational facilities are afforded to the handicapped—school cars and correspondence courses for those in remote areas, auxiliary classes, sight-saving classes and all similar devices; the extraordinary efforts made in this Province to keep school texts at as low a cost as is compatible with good quality. These and similar developments need only to be mentioned in order to be related to our conviction that state education is for all.

In other ways, however, this conviction has presented us with some of our most difficult administrative problems. It has led us inevitably to profess belief in the doctrine of equal educational opportunity for all. And that doctrine is more easily professed than implemented. Even if equality of educational opportunity meant identity of opportunity, it would be difficult and costly to provide the same chances of education to all children in the Province. But the matter is not that simple. We know enough about individual differences to realize that the provision of a single, uniform type of schooling is the surest way of perpetuating grave inequality. Equality in development is not attained through uniformity, but through variety.

How much variety may be provided is a question involving many factors: cost, the size of the student body, and public opinion are not the least important. Education is but one of many public expenditures and the only source of public funds is taxation in one form or another. In Ontario we have traditionally emphasized the unique importance of the public service we call education by putting it under the control of local bodies (boards of school trustees) which are distinct from the local bodies controlling other public expenditures (municipal councils). That distinction must not blind us to the fact that school funds, like funds for roads, police and fire protection, public health and the like, are derived from taxation. Nor dare we forget the plight in which many Ontario communities found themselves in the depression days, when they were unable to meet their commitments. The cost of education is a serious factor in the degree of variety of educational opportunity we can offer. One administrator, in a brief read before the Royal Commission, indicated that three main varieties of public education might be possible. This actually is in excess of the varieties offered in most communities.

It is fair to remark here that one of the reasons for lack of variety in educational offerings is the fact that a

very large number of schools in this Province have far too few pupils enrolled to permit much differentiation of courses or methods. In an elementary school of ten pupils or fewer, and in a secondary school of less than thirty, it is futile to seek diversification of programme. There are literally hundreds of such schools in Ontario. The amalgamation of many of these small schools is a necessary first step towards a diversification of opportunity to serve various types of pupils.

Public opinion in the Province has not always supported the idea of varied courses. The Continuation Schools were established with the avowed object of developing secondary education with a practical agricultural bias. But the rural parents of that day did not want their high schools to prepare boys and girls for rural life; they wanted them to prepare their sons—and a few of their daughters—for the professions. It turned out, as it always does, that they got just about what they wanted—a straight academic course leading to university entrance. In too many cases that academic course was none too skilfully given and none too thoroughly mastered.

In one respect the early controversy about Continuation Schools illustrates the third historical attitude towards education which has characterized our thinking in Ontario. Both parties in that controversy assumed that a major purpose of public education is to prepare young people for their life-work. It was natural that many of the people of this Province should take this view of education. Life in the settlements of Upper Canada was difficult and laborious. The early settlers generally found frontier conditions strange; even the most learned among them had to learn to solve new and grim difficulties. Learning commanded respect when it made its possessor better able to grapple with the practical problems upon which depended existence itself. This strongly utilitarian view of education developed alongside of—and often in opposition to—the other tra-

ditional view, which I mentioned earlier, the view that the chief aim of education is to improve the quality of the young people in the schools. It must be admitted that the lines in the conflict of opinion were not always clearly drawn; in many cases the advocates of "liberal" education found it easy to be enthusiastic about their choice because it happened that the academic programme was highly utilitarian for their children: it opened the way to coveted positions in the professions.

Throughout Ryerson's long period of service he was consistent and insistent in his efforts to revise school courses to make them of increasing practical value to larger numbers. Perhaps the best example is his success in making English a major element in secondary education. Almost equally striking is the development of Science as a subject in our early high schools. The whole rise of vocational education, including commercial education, in a later day, is quite in line with the earlier tradition. So, too, is the recent appearance of the typical rural High School, which is attracting even more interest outside of the Province than it is at home.

The recognition of individual differences, to which allusion has already been made, suggested that there need not be a death struggle between the liberal and the practical in education, but that the truly liberalizing may assume forms as varied as the recognizable types of normal children. Ontario secondary-school administration has been following this suggestion for thirty-five years and the quest is by no means ended. The appearance of the so-called composite High School—or multilateral school, as the English educators call it—is a notable feature of Ontario's grappling with the problem of combining the cultural with the practical.

To one more traditional attitude towards education I would invite your attention. This is the deep-seated conviction that the school is in a very real sense the concern of the local community. It is easy to see how this conviction was formed. The early frontier settle-

ments were isolated by inadequate communications; public funds were scarce, and the provincial government could do little more than offer vague encouragement to local effort to provide schooling. The local school was clear proof of local willingness to sacrifice for improvement; it became the focus of the community's interest in the fuller life; it was regarded with jealous and proprietary pride. This keen local interest in schools in Ontario compares favourably with the more famous Scottish regard for education. It is apparent in each successive educational reform in the Province; no changes have been more bitterly opposed than those which, rightly or wrongly, were construed as attempts to take from the local community the effective control of its schools. The classic example, of course, is the storm of protest against the proposal to enforce the larger unit of local-school administration in 1926 and 1927—a storm so menacing that the bill was withdrawn and subsequent efforts to establish local units have been according to a plan which leaves the initiative with a local body, the township council.

This example illustrates the greatest weakness of an administrative system which attempts to retain within it a large measure of local control of education. Such a system is powerless to make progress only as rapidly as it can carry with it local opinion in thousands of school districts. Progress is therefore slow and irregular—it is not made at a uniform pace or on a united front. The system presents at any given moment a patchwork appearance and it calls for continuous compromises. At its worst it permits local prejudice or ignorance or complacency to defer too long the reforms that should be the children's right and the nation's hope. But, on the other hand, no satisfactory substitute has yet been found for this keen local interest in education and for local pride in the local variety of educational effort. These give body and meaning to every sound educational procedure that is followed in the local schools;

they identify the school and the community in an inimitable way. With the retention of strong local interest, educational progress may be slow and sporadic; it is almost never temporary. Gains once made are consolidated, for they are indigenous improvements.

All of our great educational changes have been effected with an eye to the preservation of local interest. I have mentioned the development of larger local units of administration—obviously necessary if we are to equalize opportunities and give our children up-to-date schooling. The Ontario version of the larger unit has taken a long time to win its way, but, after all, only one province has yet attained the goal of full reorganization into larger units. In Ontario 40 per cent of the rural school sections are now included in larger areas and the movement is becoming a landslide. And the Ontario larger unit, governed by a local elected board of five trustees, is more truly a local concern than is the larger unit in any American state or any other Canadian province. Perhaps that fact may ultimately make our slow progress a price not wholly exorbitant. To the late Dr. V. K. Greer must go most of the credit for winning public opinion in this Province to the support of the larger local unit.

Until very recently local control of schools was purchased at the cost of an unusually large local contribution to the educational budget. The provincial contribution usually represented from 10 to 15 per cent of the total cost; it practically never rose above 20 per cent. The sweeping change by which the provincial government now assumes 50 per cent of the cost of education makes the Province a partner with a heavier investment in local schools. It throws more responsibility on the provincial Department of Education for the wise expenditure of public funds on education. To assume that responsibility without undermining the traditional keen local interest in education will require

careful planning; but it will be worth endless pains and patience.

One of the chief reasons for preserving local interest in education is the desirability of encouraging intelligent local initiative in the adaptation of courses and procedures to local requirements. The new rural High Schools provide a case in point. This Province covers so vast an area and embraces so many districts in which farming is highly specialized, that any course in practical Agriculture constructed by expert officials and prescribed for use in all rural High Schools would certainly not suit all agricultural areas equally well; indeed it would likely not fit some areas at all. Therefore the responsibility of building a course to fit local conditions must devolve upon the local school. That school will have a stronger incentive to tackle the job and a brighter chance of doing the job well if the leaders of the community are interested in the school, are ready to help it, and are inclined to be proud of its successes. The same principle holds good for other types of schools, and permeates all our planning.

In the new Guidance Branch, for instance, the Department of Education has recognized that diversification of educational opportunity makes necessary some well-informed counselling of pupils. But no school board is required, under pain of reduced grants or other penalties, to establish guidance schemes. A study of occupations is indeed prescribed for Grade IX and, wherever a school board evinces the desire to provide guidance for the pupils, the Department of Education supplies advice, materials, and monetary assistance to make the local variety of guidance as effective as possible. A similar situation prevails in the field of pre-school education. The Department does not command school boards to provide kindergartens and junior kindergartens (or nursery schools). But wherever a board decides to establish either or both of these, the Depart-

ment offers assistance, in the way of both expert advice and regular grants on approved expenditure.

Another item in the cost of preserving lively local interest in schools merits attention. It is the danger of the depression of teachers' salaries to the point at which the profession ceases to attract a fair share of able young people. One of the most prized responsibilities of a local board of school trustees is that of selecting and engaging legally qualified teachers. The local board tends to compare teachers' salaries with the cash incomes of other young people employed locally. Furthermore, the trustees usually take seriously their trusteeship of public funds; they seek to provide the public service for which they are responsible at the lowest possible expenditure of these funds. With the unrestricted interplay of supply and demand there is a tendency for teachers' salaries to decline in periods of depression until they are no longer attractive to capable young people. This tendency is most pronounced in rural areas. In recent years legislation has been enacted which sets the practical minimum salary for rural Public Schools at \$1200. Whether this legislation should be extended is one of the many questions now before the Royal Commission on Education.

From the foregoing it will be clear that among the chief functions of the Department of Education is that of protecting the people (and particularly the young people) of the Province by making sure that no locality can conduct schools which fall hopelessly below the level of general acceptance. For example, the Province assures reasonable instructional skill by training teachers, certificating them, and inspecting their performance. It even suspends or cancels the certificates of those found patently unsuitable for the task of teaching.

Secondly, the Province must guard against a common misinterpretation of democracy—the fallacy that no one may have what some are unable or unwilling to accept. This fallacy has particular reference to the curriculum.

There is a persistent tendency to argue thus: a subject of instruction (say, Latin) is said to be of no practical use to some students, or to be too difficult for some and repugnant to others. Therefore, runs the argument, it should be eliminated from the course; no one should be permitted to study it. The same argument might apply to Geometry or Business Practice or Religious Education. The fallacy of the argument is more easily seen if it is applied to a subject currently of wide interest, say, Health. There is a recognizable minority which find the study of Health intolerable on religious grounds. Should the schools therefore forbid all the pupils to undertake the study? Or is justice to the minority satisfied by providing exemption from the study for them? In other words, must school courses be reduced to the items against which no one raises an objection? This surely is contrary to the general theory of adapting courses to individual needs. It is the responsibility of the Department to set the limits of restriction to be permitted, and constantly to remind local boards of the need of seeking to discern and to satisfy the reasonable demands of serious-minded pupils.

Thirdly, it is the function of the Department of Education to give a lead in the exploration of new fields of usefulness for formal education, and to provide help and advice to local boards which have the enterprise to venture into those new fields. Reference has already been made to Guidance and to pre-school education. It might also be made to the whole range of vocational education, including Technical Institutes, to audio-visual education, and a dozen other phases of the work of the schools.

A kindred major duty of the Department is that of acting as a clearing-house for ideas. Innovations, experiments, and improvements may find their origin at any point in the school system. In Ontario too few of them have originated in the local school, but it would be grossly unfair to imply that few local boards of trustees,

local principals or teachers are interested in such experiments and improvements. On the contrary, a great many communities are at the moment trying out new ideas—and these run all the way from ventures in methodology and in student government to the re-organization of the whole course of studies. In these undertakings the Department has a legitimate share—encouragement, information, evaluation, and financial aid. Departmental inspection of schools has shifted its major objective; it aims at the improvement of instruction and of organization rather than at the mere assessment of the teacher and the school. (Teachers are slow to believe this!) Improvement probably involves frank criticism, even vigorous criticism, but it certainly also involves encouragement and generous assistance.

In its efforts to discharge the obligations I have mentioned and many others which I have not had time to enumerate, the Department of Education is fortunate in the enjoyment of a large measure of interested and informed co-operation. It leans heavily, for example, upon other departments of government for up-to-date content of school courses. It is indebted to school boards and their officials for suggestions, criticism, and prompt assistance in many practical problems. The Toronto Board of Education, for example, has provided buildings for the dispossessed Normal School and for an Applied Art Branch of the Ontario College of Art; the Ottawa Public School Board has provided a temporary home for Ottawa Normal School. It cannot be too grateful for the steady support of the Ontario Educational Association, and of such voluntary bodies as the Imperial Order, Daughters of the Empire, the Junior League, the Home and School Clubs, and the Women's Institutes. The Ontario Teachers' Federation, in its first year of operation, has rendered unstinted assistance, and the newly formed Advisory Council of the trustees' organizations has already begun to be of

similar use. Nor should private schools be overlooked; their contribution is valuable.

This is an incomplete acknowledgment of the willing co-operation of a noble army of interested individuals and organizations—it is merely indicative of the sources from which the Department derives assistance. Among these sources the universities deserve particular notice. Not only is their direct contribution to the organization of education great (we look to them for the major part of the training of our inspectors, supervisors, secondary-school teachers, and of an increasing percentage of elementary-school teachers and public librarians), but they also illustrate most of the advantages and only a few of the difficulties of local autonomy in education.

Of the five Ontario universities, three are presently in receipt of substantial grants from the Legislature. None of these is embarrassed by governmental interference: they set their own conditions of admission, arrange their own courses, determine their own standards and, in a word, run their own affairs within the budget at their disposal. A striking example of their independence is exhibited by the variety of measures taken to deal with the unprecedented pressure of candidates for admission to the universities last fall. You know—or you should know—that no pressure from the Department was put upon any faculty to admit this or that candidate or to violate the rules which the senate had set up for that faculty.

The justification of this policy of non-interference is not solely the conviction of the honesty and good faith of the university. It also includes long experience of the university's ability to see the broad picture of provincial education and of its willingness to co-operate to enhance that general picture. For example, the Faculty of Arts in every university recently took steps to permit a modification of the rural High School programme which has proved to be of the utmost use in rejuvenating rural secondary-school education. The universities co-

operate with the Department in defining the courses which lead to university entrance, in setting and marking the Grade XIII examinations, and in awarding provincial scholarships and Dominion-provincial bursaries. Members of university staffs invariably respond (and often at great personal inconvenience) to Departmental requests for teaching material and for aid in refresher courses and summer sessions. University buildings are thrown open to our committees, commissions, conventions, and summer courses. The latest manifestation of this willingness to co-operate is the consent of the universities to take the lead in the formation of the Adult Education Board of the Province. We are looking to this Board with confident expectation of its success. Its task is not easy; it is certain to incur criticism, but the accomplishment of its task may well mean the difference between tragedy and success as this land of ours struggles towards social and economic adjustment in the days that lie immediately ahead.

In recounting the many ways in which the universities help to meet the wider demands of provincial education, no official of the Department could fail to mention the contribution this University makes to educational research. The Research Department of the Ontario College of Education operates with a minimum of publicity, but its achievements cannot be hidden from active educators. It ranks with the foremost American institutions of its kind; it serves the Department of Education, the school boards of the Province, and the teachers in our schools in countless ways. The Institute of Child Study, too, has been generous in the extreme in putting its experimental findings at the disposal of the Department of Education and in preparing supervisors for the Day-Care Centres operated under the Department of Welfare. So, I repeat, the universities illustrate our traditional attachment to local autonomy in education; their willing co-operation shows

clearly that coercion is not necessary where all are earnestly seeking the same objectives.

The organization of a school system, then, is not wholly or even largely a matter of mechanical manipulation. It is the outcome of the recognition of certain fundamental principles. Some of these derive from the history of the Province; I have tried to point out a few of these. Others are basic to the philosophy of education; previous speakers in this series have alluded to these. Still others will develop from new conditions which will be encountered as we move from stage to stage of the next phase of human development. All of these principles have to be applied to specific times, places, and people. That application is the administrator's task.

In a democratic society the application of basic educational principles to specific local situations can be neither uniform nor simultaneous. It will be effected only when the best knowledge and efforts of the community are allied with the wider experiences and resources of the state. Ontario has been fairly successful in achieving that alliance in the past, but conditions change and administrative devices become obsolete.

This Province stands not at the traditional cross-roads, with a limited choice of directions to take. Rather does she stand at a huge modern airport, whence her fortunes may be borne in any direction, and at a speed undreamt of in the stage-coach days. Fortunately, she need not bustle off uninformed or without advice. A Royal Commission is sitting today, with very wide terms of reference. Many briefs have already been submitted, still others are yet to come. Some of these briefs, I venture to say, will rank with the most significant documents in the history of our country. What the Commission will report, no one knows—not even the Commissioners, at this stage. But it is surely a good omen that, after a hundred years of achievement since the last Commission sat, the Ontario school system is

being thoroughly reviewed, and that recommendations are to be made to form the basis of a new advance towards that better life which is the avowed objective of organized education. Of one fact you may be assured —organization in this Province will not be used to obscure or avoid that objective.

J. J. ALTHOUSE

J. J. ALTHOUSE

Primary and Secondary Education

THE organization of this series of lectures under the Committee Representing the Teaching Staff of the University of Toronto is but one evidence of the current interest in education. Other evidence is not wanting. In March, 1943, the Canada and Newfoundland Education Association issued its survey report; during the last two years the Canadian Youth Commission has been conducting an exhaustive survey of conditions in Canada affecting young people, and education is one of the seven major areas being investigated; under the chairmanship of Mr. Justice Hope a Royal Commission is at present sitting for the purpose of conducting the most detailed investigation of the educational structure and processes which has been carried on in Ontario for many decades.

This current interest in education is not confined to Canada. Commencing at the end of World War I there has been a long series of investigations of various aspects of British education, resulting in the present reorganization of the total pattern of education in the United Kingdom. In the United States there has been a perfect avalanche of investigations, inquiries, reports, and publications—of which it suffices to mention only a few: *Higher Education in America* and *Education for Freedom*, by President Hutchins; *Education between Two Worlds*, by Alexander Meiklejohn; *Liberal Education*, by Mark Van Doren; and that provocative and stimulating volume by Jacques Barzun, *Teacher in America*. And there has recently appeared the report of the Harvard Committee entitled *General Education in a Free Society* which, whether one agrees with its conclusions or not, will be a focal point in any discussion of American education for many years to come.

Why this current interest in education? Perchance ten years of depression followed by six years of war have caused us to suspect that all is not well on the educational front. Education is not merely the process by which we transmit to each successive generation the heritage of the past; it is also the process by which we seek to analyse, evaluate, and direct the flux of our changing society into new forms and patterns. We cannot, therefore, be happy about the direction in which our changing world has been moving, when we recall that in the last thirty-one years we have had a ten years' depression and ten years of war. It would be surprising if thinking men everywhere did not feel the urgency to examine not merely the educational process but our fundamental postulates about the nature of man and his society.

In addition to this, however, there is a further urgency. It would be difficult to make any speech today on the subject of education which did not recognize that modern science has now placed in the hands of man an instrument so powerful that in the years to come most of the drudgery of human life may be vanquished completely, or, alternatively, so deadly that the human race is faced with the possibility of virtual extinction. Many years ago H. G. Wells said that we were engaged in a race between education and catastrophe; it is a fact that we are now engaged in a race between education and extinction. As Norman Cousins said in his now famous editorial in the *Saturday Review of Literature*, "modern man is obsolete."

It is quite impossible today to talk calmly, serenely, and philosophically about education when all our traditional concepts have been blasted into powdery dust. What price now national sovereignty? What matter now national boundaries, armies, navies, tactics, strategy, business curves, and trade cycles? What price today conflicting schools of psychology, of theories of education, if the world is rushing hell-bent towards oblivion? And what matter now all our traditional

mores and customs if a new bright star in the heavens is to be the ultimate destiny of our planet?

Although I may be accused of being childish or naive I am, nevertheless, optimist enough to believe that, faced with a crisis of this magnitude, man can summon his rational faculties and find an answer. If those presently charged with the destinies of man and the world can postpone the evil day, those of us who are primarily responsible for education may, if we are sufficiently aware, sufficiently intelligent, and sufficiently consecrated to our task, help to produce a generation more capable than ours of being entrusted with so tremendous a power.

Keeping in mind this fundamental urgency, I wish to suggest that there are some other reasons for our concern about general education in these days. All of us are aware of the staggering expansion of knowledge in recent years—an expansion most noticeable in the sciences but not limited to that field. Scholars everywhere are anxious to find a new synthesis for all this diversity. The practical educator, however, must find a working answer to this problem, if not in terms of a new and fundamental synthesis, at least in a philosophy of education that will enable him to give priorities to his varying tasks.

The increasing complexity of modern life and society, partly growing out of the increase in modern knowledge, is a further reason for our concern about education. The home is no longer a compact social unit. The church is less an influence in determining our group mores. Employment is increasingly dependent on large corporations and their relationship with large aggregations of their employees. Transportation and communication have annihilated distance and rendered isolation impossible in one small world. Commerce is no longer a local affair but world-wide. These facts and others related to them had, even prior to August, 1945, rendered quite invalid

our old patterns of thought and made an evaluation of our educational philosophies and techniques imperative.

I have suggested by inference what I believe to be some of the basic concerns of all education. What is the specific task with which we are confronted in this province? Of 100 children entering an elementary school only 65 complete the Grade VIII programme, and of these only 52 enter secondary school; of the 52 who enter secondary school only 13 reach the Honour Matriculation level, and not more than 5 go on to university or other forms of higher education. In other words, 48 out of every 100 children who enter elementary school complete their formal education at or earlier than the Grade VIII level. And another 39 drop out of high school at or prior to the completion of the Grade XII programme. If education is as urgent as I suggest for the re-creation and regeneration of society, it is obvious that we must be concerned that we are on the right track with that 87 per cent of our children whose total education must be obtained in the primary, and early years of the secondary, school.

I do not believe that it was intended that any contributor to this series should discuss the minutiae of education at the various levels or in the various branches; and, in any case, I hardly feel competent to discuss the correct age or grade level for the teaching of vulgar fractions or the transition from cursive writing to print. The survey report of the Canada and Newfoundland Education Association makes specific recommendations and will serve as a blueprint for the improvement of Canadian education for many years to come. These recommendations with regard to school health, library service, plant and administrative improvement, teachers' salaries are all on record. To effect such recommendations means doubling the present expenditure on education in Canada—that is, making provision for an annual increase of some 144 million dollars together with an

estimated outlay of some sixty million dollars for capital expenditures.

"Every statement of educational purpose expresses the judgment of some person or group as to what is good or bad, true or false, beautiful or ugly, valuable or worthless in the conduct of human affairs." The fundamental objective of education is to develop free men for life in a free society, that is, individuals free from ignorance, free from superstition, free from slavery, economic or political—individuals realizing their own potentialities and co-operating to achieve common purposes for an ever widening community.

In our day "democracy" has come to be one of the good words—it is the popular slogan. It must, however, possess more meaning than a mere slogan. Professor Counts defines it as "a sentiment with respect to the moral equality of man and an aspiration towards a society in which that sentiment may find complete fulfilment." It means a realization of the inherent dignity of man and a recognition by each individual of his duty to his fellowmen. This statement is not mere words—it cannot be, if the last six years have any meaning other than to save our own skins or to preserve a political or economic *status quo*. Democracy, so understood, includes all the most valuable parts of our Graeco-Judaic-Christian heritage.

Such a concept of democracy can be, yes indeed ought to be, an integrating concept for all our education: it can be taught at all stages of the educative process in ways appropriate to the age level, the intellectual ability, and the emotional maturity. It should be taught not so much by rote, as in the case of the clauses of the Magna Carta or the Declaration of Independence, but as a "way of life." It is an attitude of persons towards one another and is communicated through all those subtle and intangible relationships that exist in any community large or small. It is a concept, not merely of rights but of duties, not merely of privileges but of correlative re-

sponsibilities. It is an attitude of humility on the part of the teacher towards the taught, as evidenced in the story of the old German schoolmaster who doffed his hat courteously each morning to his class and, when asked why he did so, explained very simply that, although he did not know which one, he was, nevertheless, very certain that a greater than himself was present in the class.

In the life of that school with which I am most familiar, we have tried to inculcate some such concept of democracy in a variety of ways. Our form of student government is elective rather than appointed. It is not considered to be student *self-government* because many questions arise on which the experience of the adolescent is inadequate to form a complete judgment. The elected student committee does assume complete responsibility for all such details of the daily life and the activities of the students as are concerned in their relationships as students. In many other matters, however, which relate to the organization of our school life, curriculum, relationships with parents, it is conceived to be a co-operative group working with the whole staff or with selected staff representatives. In other words, an effort is made to teach, in actual situations, a sense of responsibility to the larger community represented by the whole school group, rather than just the student body.

In the elementary department we have for a number of years sponsored a practical curriculum experiment. The young lads have co-operated in building a small pioneer village. Working in selected groups they have built cabins, joined in common projects such as the building of an open-air fire-place, planting of trees, construction of a fence around the village, etc. Each group has planned its own individual job but they have come together to plan those tasks which are in the interest of the whole body. In terms of curriculum the project has been correlated with social studies, crafts, nature study, etc. The whole project has been dignified by the

holding of an inaugural ceremony when the "selectmen" (student leaders of the groups) have been sworn in for their term of office. This experiment has stimulated an interest in the out-of-doors and in Canadian history, but out of it also have come intangible lessons in co-operation and responsibility which it is difficult to teach in the more formal atmosphere of the classroom. Such a project is related to the particular location of a particular school, but it may be suggestive of others that can be developed in ways appropriate for different institutions.

It should be pointed out that if democracy is to be taught it cannot be taught in an atmosphere of autocracy or dictatorship. This involves more than just a satisfactory relationship between teacher and pupil. There must be a proper relationship of respect and co-operation among the teachers themselves, between the principal and the teacher, and, ultimately, among the teachers, the principals, and the boards of education. Democracy as a way of life implies consultation, discussion, persuasion, and co-operation, factors which have been too much lacking in our educational practice and in our educational system. Education can be described as growth, and it is a fact of life and nature that growth can only take place in an atmosphere of freedom.

This raises the whole question of discipline. The ultimate objective of education for life in a free society is the development of inner or self-imposed discipline. The traditional discipline for the child is the externally imposed rule, "Little children should be seen and not heard." Dictatorship has been described as "the persuasion of force"; democracy as "the force of persuasion."

If a child is to learn to make choices he must have practice; he may make some mistakes, but if he starts at an early age to make choices in areas of his competence at that age level, a normal child will not make many—or, such as they are, they will not be serious. In this, as in all else, we learn by doing, and doing those things

which have relevance to a freely chosen purpose and which provide a corresponding satisfaction.

A characteristic of the modern school as opposed to the traditional school, is activity. The best and most natural discipline may be found in a workshop, studio, or modern classroom which provides for activity of diverse sorts, for conference groups and co-operative activities. In such a classroom the teacher is not a Simon Legree with a whip but rather a guide and a counsellor.

Some of the finest discipline I—and most of you probably—have seen, has been in a well-run boys' camp. Here individual activity is purposeful and co-operative activity is equally purposeful. Incidentally it should be mentioned that the camping experience is a most valuable supplement to the formal school experience of most of our city children. It satisfies deep primitive yearnings in the heart of the child ; it satisfies his desire for achievement and provides opportunity for leadership in areas of activity not ordinarily recognized by the school. It provides a natural experience in group living and is suited to our Canadian way of life.

As never before in human history it is important that our young people should learn to live together, to understand individual differences, and to experience the joys of pooling those individual differences for a common purpose. In theory modern education has accepted this objective as one of its tasks. In actual practice we have not done as much as we should about it. It may be that we should seriously consider the desirability of a longer school day, not for academic pursuits, but rather to promote all those other activities in which the child has a natural opportunity to work and play with others in a wide variety of group tasks and activities.

It must be recognized that education is not merely an intellectual process—it is the education of a whole person; in the final analysis it is the education of the feelings and emotions which justifies, or if badly done condemns, the whole of our educational philosophy,

procedures, mechanisms, and techniques. The old idea that a child was some sort of vessel to be filled with facts is outmoded. The body goes to school as well as the mind, and that mind and body react as a unit to persons, experiences, and situations. In primary education it is most important to remember this fact for it is in these early years that the basic patterns of personality are set. Because of the fact that so much of our secondary education has been traditionally an education for university entrance, we have been apt to over-emphasize the intellectual or knowledge factor and unconsciously to transfer that over-emphasis to the lower levels of education.

It has been inevitable that in our large centres of population we should have developed large school units. It should be pointed out, however, that if you have hundreds of children in one school, it is difficult to treat them as persons or individuals. For purely administrative reasons some form of regimentation appears to be a necessity. It would, perhaps, be wiser if primary education, at least, could be organized for school units of not more than four or five hundred children. This would undoubtedly increase administrative costs but the compensating advantages would be well worth this increase. Such an objective cannot be achieved overnight, but as old buildings have to be replaced and as new residential areas spring up around our cities, we should aim to develop school units which will permit of more humane and liberal educational practices.

Another weakness of much of our democratic education has been its tendency to reduce all performance to a standard level of mediocrity. By and large we have not recognized the natural leaders in our society. If our civilization is to survive, we must, at an early age, recognize and begin to train those children who display exceptional ability. This premeditated creation of an aristocracy or an *élite* may sound undemocratic, but surely one aspect of democracy is to provide an opportunity for all individuals to achieve their maximum potential. All history proves that there will be *élites* in

any society. These *élites* may develop because of physical strength, of military status, of birth, or of money. It is surely not too much to hope that our democratic education might produce at least a small, genuine aristocracy of merit. A great democrat once prayed, "Raise up no more leaders, Lord, but elevate the mass." It is my conviction that our democratic education must accept the responsibility for achieving both of these objectives. The recently issued Harvard report frankly adopts this point of view.

In a new book, *American Education under Fire*, V. T. Thayer emphasizes the fundamental faith of the teacher in a democratic society. He has faith in the untapped resources of human personality. He believes that human ingenuity can transform both man and the conditions under which he lives. He believes in the freedom of diversity—in individual and group differences and the enriched whole which these differences create. He believes that our present culture is a product of our struggle with nature and the circumstances of man's environment. (In other words, man is primarily responsible for his own fate.) He possesses a deep conviction of the worth and the uniqueness of each individual, a respect for his integrity and his right to self-development irrespective of accidents of birth. He is committed to the principle of mutuality in living, believing that self-realization is only obtained when one works on behalf of the self-realization of another. This principle of mutuality contrasts with the selfish individualism of a laissez-faire attitude and the equally selfish collectivism which has been apparent in our own time.

All these principles require, as a means to their adequate realization, a training in the unbiassed search for truth. It is only as and if we, as teachers, commit ourselves wholeheartedly to such a philosophy, that we can do our best job for children, for Canada, and for the future of mankind.

JOSEPH McCULLEY

The University and Education

THIS subject is a timely one, for during the war there has developed a lively and widespread interest in the methods and the aims of higher education. The flood of books and articles and reports dealing with the problem indicates the concern not only of educationists but of the public about the adequacy of the current standards of university education; and in many institutions of academic rank committees have been at work examining curricula and instituting revisions or even revolutionary changes in consequence of a new awareness of the function of the university in the social order. But the subject, though timely, is also one of great proportions. It was in recognition of this fact that Harvard University set up a committee of twelve men drawn from its several faculties to study university education in relation to the basic problems of general education. After two years of work, in which help was received from a great array of experts, this committee was able at a cost of \$60,000 to issue a report that was recently published under the title of *General Education in a Free Society*. In this undertaking Harvard has not only pointed the way to all sister institutions by lifting the problem out of the region of sentiment or fatuous experimentation, but also contributed a rich service to those institutions of learning which are moved by the times to inquire into the spirit and the pattern of their educational processes.

One might discount the current critical interest in the subject by recalling both that universities have been with a certain regularity the objects of criticism since their inception, and that some of the points at issue about them in modern times vary little in substance and form from one generation to another. Let me quote some sentences from the letter of a Princeton graduate by the name of Charles W. Harris in which he discusses

the principles embodied in the curriculum of a university in which he held a teaching post:

The constitution of this College is on a more liberal plan than any in America. . . . The notion that true learning consists rather in exercising the reasoning faculties, and laying up a store of useful knowledge, than in overloading the memory with words of a dead language, is becoming daily more prevalent. It seems hard to deny a young gentleman the honour of a College, after he has with much labor acquired a competent knowledge of the sciences; of composing and speaking with propriety in his own language, and has conned the first principles of whatever might render him useful or creditable in the world, merely because he cannot read a language 2000 years old. . . . These old forms "which have been sanctioned by time but not by utility" ought to be dispensed with.

The letter is dated April 10, 1795, and it relates to the contemporary curriculum of the University of North Carolina. But the argument is so little foreign to us in the middle of the twentieth century that, had we not known its date and origin, we might have guessed that it was drawn from the editorial page of one of today's newspapers.

This sample of the many variations on the hackneyed theme of *The Battle of the Books* is naively concerned with only the *rudiments* of the educational problem, namely, what set of subjects is best adapted to give a student learning or to whet his brain to its sharpest capacity. Alongside this type of criticism may be set another which equally fails to appreciate the fundamental issues in any evaluation of academic education. It was formulated very clearly some time ago by a Toronto business man who is reported to have said: "So far as university education is concerned, I believe it is a much-misunderstood disease or epidemic on this continent. Outside of the professions of law and medicine and the school of science, too many students are lacking in purpose and have little idea of objective. They therefore probably find themselves adrift with little but mediocrity for the future." What he meant by "objective" and "purpose" was revealed as he went on to point

out that only a small percentage of the leaders in business and industry in Toronto were graduates of the University. The notion that the measure of the value of a university education is to be assessed by the material success of the graduates is difficult to eradicate from the mind of the average man, because it contains the half-truth that a university education should lead somewhere. Yet it mistakes the proper end to be attained. However, brushing all these recurrent and superficial criticisms aside, we must recognize the fact that the university of today is confronted with a vigorous summons to self-examination which has had no parallel in modern times. It is provoked by the widespread conviction that the university is failing to fulfil its proper function in a time of major crisis in the thought and the structure of society.

It is said that the greatness of our universities' opportunities contrasts sadly with the little of worth that is being done for those who look to them for light and inspiration. In 1939 the Head of the Institute of Education in the University of London stated the gravamen of the charge in these words: "There is something amiss, surely, when with young people their strictly educational activities and their often painful struggles to make sense of their world run in quite distinct channels." Someone else has said: "When it comes to the direction of human affairs, all these universities . . . have far less influence upon the conduct of human affairs, than, let us say, an intractable newspaper proprietor, an unscrupulous group of financiers or the leader of a recalcitrant minority." In short, the argument against the universities is that their weight in the things of supreme importance in society is too light when compared with the measure of their opportunity and of their duty to serve the youth of today, because the universities are under bondage to the thought-forms of an age that is dying or already dead. The unanimity with which writers on university education express this judgment persuades one to believe

that in the machinery of our universities

There's a crack somewhere, something that's unsound
I' the rattle.

In order to appreciate the alleged defect in our academic machinery it is necessary to keep clear in our minds the idea of a university, as we have inherited it. We can consider it first with reference to the institution itself and secondly with reference to the students. As an institution, it is the toughest and most persistent organization in the long annals of the race. For it is a mistake to say, as some do, that the university is the peculiar creation of Western civilization. It was created in the East; the antetype of Bologna and Paris can still be seen in the Al Azhar of Cairo, which is far more venerable than either of these Western mothers of learning. The modern university has, therefore, inherited *through* rather than *from* the medieval universities its traditional formal features, namely: the university viewed as a corporation of masters and scholars; a curriculum of studies laid down as to time and place; promotion by regular examinations; graduation with degrees; the distribution of subjects among faculties; and government by deans, chancellors, and rectors. But the more essential thing which the medieval universities took over from their predecessors and, in turn, have transmitted to us, is the academic function of a university. From time immemorial this function has been recognized to be threefold—to preserve knowledge, to add to knowledge, and to mediate knowledge. In an ideal university no one of these activities should be exalted at the expense of the others, nor can one be neglected except at cost to the others. The test of the power of survival of a university is the strength of its resolve to enlarge the interpretation of these functions in accordance with the changing circumstances of the times. In modern times, to preserve knowledge and to add to knowledge must be interpreted in terms of libraries and laboratories; and to mediate knowledge means

more than it did in Paris seven hundred years ago: it means, in addition to classrooms and students, the use of a printing-press, a radio-station, extension courses, and every device by which the whole community can be informed and enlightened.

Then we must remember that while there are a great number of things common to all universities, yet by reason of many accidents there are no two universities exactly alike; in fact, they diverge in many instances quite markedly from one another. In other words, there is no *single* ideal university whose pattern is to be imposed on other universities. Each university is conditioned by its environment. Great nations create great universities; there are no great universities in decadent nations. The greatest differences between the English and Continental universities, therefore, spring in the first instance not from the universities themselves but from the extraordinary English character. And here in America our universities exhibit a rich variety of differences both in respect to themselves and in respect to one another. The Harvard of the twentieth century is not the same as the Harvard of the nineteenth century. And the Harvard which we know differs from Princeton, and Princeton from Chicago, and Chicago from California; just as in Canada Toronto is unlike Laval, and McGill unlike Saskatchewan. Consequently each university must be understood in the light of its environment and of the responses that its environment calls forth. In the next half-century it is probable that as we see a world mind replacing a national or a provincial mind, there will be a convergent movement that will tend to make universities more and more homogeneous. There are signs that such a movement is already under way.

When we examine the idea of the university with reference to the student, it is noted that whatever divergences there may be in the organization of the several universities, there is singular agreement among them as

to the end or the supreme good of education. It has been summed up in Newman's classic paragraph:

An assemblage of learned men, zealous for their own sciences, and rivals of each other are brought, by familiar intercourse and for sake of intellectual peace, to adjust together the claims and relations of their respective subjects of investigation. They learn to respect, to consult, to aid each other. Thus is created a pure and clear atmosphere of thought, which the student also breathes, though in his own case he only pursues a few sciences out of the multitude. . . . He apprehends the great outlines of knowledge, the principles on which it rests, the scale of its parts, its lights and shades, its great points and its little, as he otherwise cannot apprehend them.

In his address to the students of St. Andrew's University John Stuart Mill in the same vein reminds his hearers that the university affords to them an opportunity of acquiring a facility for using their minds "on all that concerns the higher interests of man, which you will carry with you into the occupation of active life." Any university, I think, would subscribe to these definitions of university purpose. But the essential thing which Newman and Mill were stressing is generally missed, for it is too generally assumed that they thought of a university as a roof to cover discussion-groups. Rather, they meant that the product of discussion was to be, not facility of discussion, but culture. And culture, according to their thinking, is an integration of thought, the correlation of the vital ideas of a period, a view of the world and men which gives meaning to life and direction to vocation. To be uncultured, on the other hand, is to be unaware of the system of ideas that belongs to the period, or to lack the mind to criticize it. The university is not an advanced collegiate institute, however difficult it is to establish in fact the proposition. The glory of a university is seen when, as the Romans phrased it, *studia abeunt in mores*, that is, when the totality of the regimen of the institution is by some subtle alchemy transmuted into personal values—manners, morals, and poise of mind. The universities of the Middle Ages, because of their scholastic thought,

which integrated all the departments and faculties of learning, were able to do this service for the students of their day. And even after the Renaissance the universities, by their conventional adherence to the traditional religious postulates in a form which was only a revision of the scholastic metaphysics, and with their ideal of the complete man or the religiously rounded man of affairs, continued to convey to those who came to them a clear conception of a pattern of thought and of living. All knowledge was welcomed, but knowledge, old and new, must be brought into a relation of unity and symmetry. The mind must make "everything in some sort—lead to something else—communicate the image of the whole to every separate portion, till that whole becomes in imagination like a spirit everywhere pervading and penetrating its component parts, and giving them one meaning." I think that I am not mistaken when I say that we all have cherished some such ideal as the proper goal of a university education. But in contrast to this ideal, which was highly regulative in higher education up to the end of the nineteenth century, our twentieth-century universities in America present so frequently such evidences of lack of controlling principle, such amorphous design, such desultory practice that the candid Texan, Professor Frank Dobie, is led to describe American higher education as a "dismal swamp."

However one describes it, the substantial truth is that during the last forty years there has been an accumulation of factors that have introduced confusion and disorder into the educational process everywhere, but especially here in America. The first of these disturbing factors is the rapid increase in the number of students enrolled in our universities. In the United States the population increased three times over in the years between 1870 and 1940, but within the same period the number of students registered in the colleges grew from 60,000 to 1,500,000, or, in other words, the college population multiplied eight times faster than the general

population. In Canada, while the general population has doubled during the last forty-five years, the attendance at our universities has increased at least five or six times. This movement to the universities reflects the growing democratization of our society. And along with this new social point of view and, perhaps, because of it there has developed rapidly the demand that the right to attend a university should not be reserved solely for those who intellectually are best able to profit by it, but should be enjoyed by all who wish to avail themselves of it. No one can fail to understand that this situation implies that the standards of culture tend to fall to the level of the common denominator of the mass. And the pressure downward is enforced by the concomitant fact that the burden of the responsibility for higher education has preponderantly shifted in the last half-century to the state universities, that is, to institutions which depend for their support on the popular goodwill. Any hope that men may entertain in the power of the privately endowed institutions to mitigate the problem is doomed to disappointment. For owing to the maturing socialization of wealth and the collapse of interest-increments, the outlook is that in the course of the next fifty years the existent private institutions will in one way or another disappear or at the most linger on in a starved condition.

It follows naturally from this popular movement to the university that the university is adapted to what those who come to it expect it to do for them. And what the people want of a university is, in blunt terms, a "job-centred" education. Faculties and schools and institutes must be created and expanded in order to prepare students for the higher technical and professional vocations of our complex society. And even in the Arts Faculty there is pressure to introduce a wide variety of courses which will train students for some kind of remunerative employment on graduation. A university of the people is *ipso facto* expected to give its students

the skills required to fill jobs and to hold them. And even those who come to the university professing only a desire for culture often mean by culture something that the last generation never heard of: they mean training for what is technically called a "life-situation" or "total adjustment to environmental situations," that is, training specifically for citizenship, marriage, leisure, "social engineering," or for what may give one the appearance of being *raffiné*. Since many students who follow these career courses either do not graduate, or do not follow the way of life for which they have been trained, an extra complication is added to the general educational problem. The imbalance which has developed in the university pattern during the last forty years is exhibited in the registration at, for example, Columbia University, where the enrolment in the undergraduate cultural courses is under 2,000 whereas the normal enrolment in the professional, technical, and vocational courses, graduate and postgraduate, totals 28,000; or even in our own University where the number of those in the more or less cultural courses is only one-third of the total registration. Consequently, the number of students who graduate with a knowledge of the skills and practices and techniques of the vocations so far as these skills, practices, and techniques hold good up to June, 1946—they may be revised or, in part, abrogated by 1950—far exceeds the number of those who are presumed to graduate with a perception of those basal integers of human life and society that never alter with the tides of history, but are as old and new as nature's self.

✓ Simultaneously with the two factors created by the influx of students to the university, a third factor has arrived to aggravate the current difficulties in higher education. This third factor is the result of the combined impact on education of certain psychological and philosophical theories. It is held that the practice of education is to be grounded on the principle of motivation and on the recognition of individual differences. The

university, therefore, like the primary and secondary schools becomes "student-centred." The student must be privileged to study only what he wishes to study; he must not be required to learn anything which he does not like to learn. The first article of faith in this theory of education is that since the Creator made all human beings different, it is the function of the university to see that they are kept as different as possible. President Eliot of Harvard was the first to translate this article of faith into practical terms by his system of elective subjects, and since that revolutionary event most universities in America have been following in his wake. For a time it seemed that the apocalyptic day had arrived when "learning was to be without exertion, without attention, without toil"; and yes, "without grounding, without advance, without finishing." When, more recently, it was noted that a smattering of many subjects was not enlargement but shallowness, and that the student, having learned nothing, tossed aside his education with his note-books on the day of graduation, there were different devices invented to limit the student's freedom of election. But neither insistence on a "core" of subjects nor regulations for a sequence of courses has up to the moment solved satisfactorily the situation which has been created by the psychological hypothesis.

The resultant confusion has, as if by conspiracy, been augmented by American pragmatic philosophy as applied to education, especially by Professor Dewey. It is claimed that the end of education is to develop abilities. The acquirement of knowledge is therefore useful only in so far as knowledge is an instrument to further this end. Hence all subjects are free and equal since one subject is as good as another for training ability. Radio-broadcasting can be offered with good scientific conscience as an option over against Greek or Mathematics, and every imaginable skill is to be housed in the university. The line between the subjects that

are properly academic and those that are not, tends to disappear.

It is also consonant with this point of view to believe that, since ours is a world that has had no counterpart in the past, since it is we, not Prometheus, who have stolen the real fire from the gods, since this is the age for which all past ages have waited, the past not only has nothing to teach us, but is altogether irrelevant to our day. Hence we must solve our problems as we meet our experience with our abilities. Likewise, our codes of manners and morals and aesthetic tastes must be suited to the contemporary situation. There are no constants or absolutes in human affairs; we are members of a world of relativity. These notes sounded by the instrumentalists are meant to be the Marseillaise of educational freedom. We are to cast off the tyranny of the collective wisdom gleaned by men and society in the course of the last three or four thousand years, and, returning to the state of the Garden of Eden, to begin afresh with each new generation to chart a civilized life for man.

This pragmatic philosophy of education has flourished in America and has been brought to bear on our universities more by *indirect* than by *direct* influences. The centre from which it is disseminated is Teachers' College in Columbia University, where annually thousands of students drawn from every state and country go to pursue courses in the different departments related to education. These students are, or hope to be, teachers in primary and secondary schools, and from these teachers in due course are recruited the Professors of Education for the Faculties and Colleges of Education. Since it is natural that government Departments of Education turn for counsel and policy to the state-supported Faculties of Education, it follows that the content and the method of education in the schools is being determined on a growing scale by those who in one way or another have been influenced by Dewey's point of view. And so, whereas in times not far past the

universities controlled the conditions of admission to their courses, this control is now being exercised increasingly by the framers of the curricula of the schools. The sum of the matter is that "faculties of higher education, engrossed in subjects and in the promotion of departmental interests, are in danger of losing by default the battle for control of educational policy." The professional educationist threatens by an almost inevitable process the authority of the university teaching body over its own domain. Bernard de Voto, writing in *Harper's* in criticism of the situation in the United States during the war, said bitterly of the professional educationists: "They have the charts, the graphs, the gadgets, and the pretty machines, the programs and gospels and theories, the pretensions and half-lunatic philosophies which will convince Congress (as they have always convinced legislatures). . . . The future of higher education in America will be at the mercy of the Teachers' College mind."

The last complicating factor in contemporary university education to which I shall refer arises out of that on which the modern university most prides itself, the pure scientific method and spirit in the pursuit of knowledge. Beginning first with the examination of the phenomena of the physical world, it has spread into the fields of language, literature, history, and the social studies. Every department now boasts of its science, its research, and its projects, for the pursuit of which one must, so it is said, cultivate a neutral or detached mind, aiming to examine the data *in vacuo*. The mainspring of this single-minded devotion to the scientific idea is the conviction that the discovery of new truths will by regular stages lead humanity to a total emancipation from its bondage to the evils of the world. All truth, all power, and all good will be ours. The contemporary situation, however, is that the universities tend to become great mills for grinding out factual material, that each department tends to become more and more isolated

from its fellows, and that the whole process is, as someone has described it, "a ride to nowhere." The tons of theses, reports, and monographs, so far from giving meaning to life, individual and social, present the world with only a jig-saw puzzle. This defect of extreme segmentation has brought about the moral bankruptcy of the twentieth-century university. And the penalty for the abdication of the university's function is that society will seek to find in its own way some meaning for existence even if it be in reactionary theories of blood and race or in a retreat to nihilism or barbarism. In the words of Ortega y Gasset in his *Mission of the University*:

Civilization has had to await the beginning of the twentieth century, to see the astounding spectacle of how brutal, how stupid, and yet how aggressive is the man learned in one thing and fundamentally ignorant of all else. Professionalism and specialism, through insufficient counterbalancing, have smashed the European man in pieces; and he is consequently missing at all the points where he claims to be, and is badly needed. The engineer possesses engineering; but that is just one piece, one dimension of the European man; the whole man is not to be found in this fragment called "engineer." And so in the rest of the cases. When one says that "Europe is broken in pieces," thinking to use a baroque and exaggerated expression, he says more truth than he suspects. Indeed, the crumbling away of Europe which we are witnessing is the result of the fragmentation that the European man has undergone. . . . We have to reassemble out of scattered pieces a complete living organism, the European man. What we must achieve is that every individual or (not to be Utopian) many individuals, should each succeed in constituting the type of the whole man in its entirety. What force can bring this about, if it is not the University?

All that this writer says applies with equal force to the American man.

Now as to these factors which produce the major problems in contemporary university education, I think that we can agree that they severally possess a certain recognizable validity in our day. We cannot turn the hands of the clock backward and reproduce the small, aristocratic-minded institutions of former generations. It is not an evil but an augury of hope that the philistines

are upon us in hosts; the will to learn and to know on the part of the masses is the university's superlative opportunity. Nor need we deplore the fact that the student is not unmindful of the common human need to earn bread in order to live in the world he has to live in. We must also recognize that our complex society requires the services of many types of vocational experts trained basically in the respective fundamental sciences. Vocationalism is ineradicable from our present state of society, since with the progressive disappearance of private wealth there can be no leisure class indifferent to the means of making a living. Nor can we deprecate the interest of our generation in the richness and variety of modern life. It is, on the other hand, improper to suppose that the university must of necessity fall apart into a mass of segmental faculties or departments independent of or at war with one another. Surely our strategy is to acknowledge the facts and to adjust ourselves to them.

The university of today, as we see it, is in a state of confusion due to a growth and expansion so rapid and unpredictable that the proper balance of its parts has been lost. And just now the time for reflection on our disordered state has arrived. The problem is to infuse into the university organism some awareness of the whole of life and some common attitude of mind towards it, and so to recapture that unity which the older metaphysics gave the older universities. Without some such unifying cultural principle human life can sink into "mere disaster" or "meaningless tragedy."

To effect some measure of reform there must be born in each university a resolve to examine itself and to order itself in its several faculties in accordance with the demands of a common purpose. Practically this would mean, I think, that all specialized, vocational, and professional training would be projected on a broad base of cultural subjects selected from the Departments of History, Philosophy, Literature, and Science.

In the Faculty of Arts, of which alone I can speak with some knowledge, the implications are clear. It would reduce the amount of specialization in the undergraduate curriculum of the first and second years; it would alter the content of the specialized courses; it would compel an examination and evaluation of the present ordering of our courses in accordance with four annual circuits of the earth about the sun over against one in accordance with some other principle of values; it would at least mean that we should punctuate the conclusion of the last fifty years of complacency by raising among ourselves the vital question, how best can we educate Canadian youth? It would mean that as we broadened the base of our courses, we should heighten the peak by developing the specialist or the expert in the graduate school. In conclusion, it seems to me that we can sum up the challenge of these days by quoting the question that Plato raised in the *Republic*: "Youth is the time when the character is being moulded and easily takes any impress that we wish to stamp on it. Shall we then simply allow our youth to listen to anything that anyone happens to make up and so to receive into their minds ideas often the very opposite to those we shall think they ought to have when they are grown up?"

W. R. TAYLOR

Adult Education

THE term "adult education" has only come into common usage in recent years, but the practice is as old as civilization. Wherever and whenever people have been concerned about what adults think or whether they think at all, we have had adult educationists. And usually through the ages they have followed the same method. When you read Plato's *Republic* and see Socrates at work with his young followers, stripping away the dead leaves of prejudice and traditional thinking, challenging shibboleths, and checking meaningless jargon, you see the skilled leader using a technique we still regard as basic in any programme of education for grown-up people. But while the idea of informal education for grown-ups is old, it is actually fairly recent as an organized movement.

I think most people are agreed that as an organized activity it began with the Mechanics Institute movement in Great Britain. There had, of course, been a great many other experiments, for example, the Sunday-schools started in Glasgow in the closing years of the eighteenth century, the Quaker day-schools, and others; but it was the Mechanics Institute movement which achieved the widest recognition and success.

Until 1870 educational facilities in Great Britain for working-class people were unbelievably bad. In the eighteen-twenties only 600,000 out of a total population of two million children were attending schools of any sort. One child in every four of the children of the poor was learning to read and write. In 1842 factory inspectors in the north of England reported that the thirty-two square miles comprising Oldham and Ashton contained not a single school. That same year 65 per cent of the men married or witnessing marriages in the counties of Lancashire and Cheshire could not sign their names.

It was the Industrial Revolution that gave adult education its first real impetus. The desire of mechanics to learn something about applied science, to improve their knowledge of new trades and new skills led to the organization of the first real adult education movement, i.e., the Mechanics Institutes. But since elementary education was so completely lacking, the first hurdle adult education had to face was illiteracy. The second was fear and reaction, which always go hand in hand.

When the Industrial Revolution began society was divided into two great classes, the one made up of those who governed by divine right, and the other of those who by the nature of things belonged to the lower orders. It was the business of the first class to direct, of the second to obey. Education was the prerogative of the rich, and a grudging gift to the poor. The whole system of society was governed by what someone has referred to as "tricolonator philosophy"; viz., if you look after the interests of the upper classes, inevitably enough good is bound to trickle down through to satisfy any legitimate demands on the part of the lower orders.

That was the situation in 1823 when Francis Place attempted to organize the first Mechanics Institute in London. Francis Place was a tailor who earned about seventeen shillings a week, but had built up what is reported to have been one of the largest private libraries in London. He believed that you cannot have learning without books and that any sound system of mass education has to centre about a library. He tells us that he lost a lot of customers when it was learned that he had a habit of reading books. In fact he says:

Had these people been told that I was ignorant of everything but my own business, that I was a public house sot, they would have had no objection to me. I should still have been a fellow beneath them, and they would have patronized me, but to accumulate books, and to be supposed to know something of their contents, to seek for friends amongst scientific and literary men, was putting myself on a footing of equality with them; an abominable offence in a tailor!

Thus when he proceeded to organize the first Mechanics Institute Place ran into bitter opposition at once. He called on the Marquis of Westminster to ask his support. The nobleman said he had a strong desire to help the institution but he feared the education of the masses would make them discontented with the government. He therefore gave nothing.

Here is another example of opposition to wider education for the lower classes, taken from a speech of the President of the Royal Society of England in the House of Commons in which he was opposing "Whitebread's Bill" for the general provision of elementary schools throughout England:

However worthy in theory the project may be of giving education to the labouring classes of the poor, it will in fact be prejudicial to their morals and their happiness. It will teach them to despise their lot in life, instead of making them good servants in agriculture and other laborious employment to which their lot in life had destined them. Instead of teaching them subordination, it will render them factious and refractory; it will enable them to read seditious literature, vicious books, and publications against Christianity. It will render them insolent to their superiors.

Even as late as 1853 it was argued in the House of Commons that an extension of the power of reading and writing among the poor would make it totally impossible to secure domestic servants, and after the Mechanics Institute movement had gotten well started the *St. James Chronicle* published this attack on the London Institute: "A scheme more completely adapted for the destruction of this Empire could not have been invented by the author of evil himself than that which the depraved ambition of some men, the vanity of others has so nearly perfected."

Yet an even greater difficulty in the way of sound progress in adult education in the nineteenth century was the spirit and purpose of those who offered it to the people. The majority of responsible Englishmen thought of education as a gift of the well-to-do to the labouring classes. The Mechanics Institute movement, therefore,

was an important development because it was the first record of an organized revolt against the conditions I have described. The Institute magazine started off by saying that "men had better be without education than be educated by their rulers." Lovett, the great leader of the movement, continually emphasized the need of working men to find a way of their own, and that a system of education, to be of value to working men and women, should enable them to understand the laws of body and mind, of physical science, and social relationship, so that they might attain happiness and make the greatest possible contribution to the life of the community. Lovett cried:

Could the present influence of money perpetuate the slavery of millions for the gains and dissipations of the few? Could corruption sit in the judgment seat; empty-headed importance in the senate, hypocrisy in the pulpit, and debauchery, fanaticism, poverty and crime stalk triumphantly through the land if the millions were educated in a knowledge of their rights? No, no, my friends, and hence the efforts of the few to keep the people ignorant and divided. Be ours the task, then, to unite and instruct them for be assured the good that is to be must be begun by the workers themselves.

And so when we think of the Mechanics Institute movement, let us give it this place in history. It carried on the battle for freedom with the conviction that education is the right of all the people, and not a gift to be dispensed by those in power. The Mechanics Institutes performed this greatest of all services that they managed to establish the fact that the labouring class was destined to be a rational agent and that the right of all the people to education and culture was even more primary and pressing than the right to labour or the right to vote—a right as great as the right to live since it alone can make life worth living.

Thus amid the clash of social antagonisms and the fierce conflict of feelings arising from the proximity of ostentatious wealth to devastating poverty there emerged a unified demand, proceeding from both rich and poor, for the extension of adult education as a

remedy for the moral and social as well as the educational problems of the time. Indeed, the Mechanics Institute movement in Great Britain made it quite clear that the *social* problem is partly an *educational* problem. It always has been, and it always will be. Those who have been concerned to raise the living standard of the masses of the people have sooner or later discovered that without knowledge, power may be a useless weapon, and money only a means of degradation. They have discovered that no secure position can be attained until people are educated to win it for themselves, and that no happiness is satisfactory except that which comes from knowledge and understanding.

Now how did it happen that an organization with a membership of 500,000 in Great Britain and about 40,000 in Canada quietly disappeared in the closing years of the last century? This question brings me to the main arguments I wish to present in this essay, and also explains why I have taken up so much time with this historical sketch of adult education.

The causes which led to the complete breakdown of the Mechanics Institute movement are exactly those which have destroyed, and in my opinion always will destroy, any project which has as its objective the education of masses of adults. The movement became professional, paternalistic, and centralized. It was decided, for example, that the Institutes must not become centres of dissension through the open and free discussion of questions of a controversial character such as social, economic, and political problems. Curricula were laid down as a prescription for the people, without reference to the needs, demands, and interests of the people immediately concerned.

As the labour movements developed, workers demanded that they have a say in the direction and policies of the Institutes. At the same time they began to include education as a necessary part of their organizational work. Here in Ontario as late as 1881 there were over

one hundred Mechanics Institutes receiving grants of \$30,000 a year from the provincial government. Nevertheless in 1892, at a conference of university presidents called to consider among other things the responsibilities of Canadian universities in the matter of popular education, Principal Grant of Queen's University said quite truthfully: "The one place you never find a mechanic is in a Mechanics Institute." A fitting epitaph for a lost cause.

Another important lesson to be drawn from the history of the movement is that adult education must always remain a voluntary activity. It is not simply a continuation of formal education; the whole genius of the movement is that people are learning because they want to learn. I do not mean by this that federal and provincial educational authorities must have no responsibility in the matter. Adult education will never become really effective until educational authorities cease to regard it as a separate and somewhat remote consideration, recognize it as a part of the whole process of education, and become willing to accept responsibility for its promotion and to give it financial support. But its roots must remain in the interests, the needs, the intellectual demands of the people themselves.

It is worth while noting also that some at least of the obstacles in the way of a free expansion of adult educational facilities in the last century are still with us. It is true that illiteracy has largely disappeared, but there are still many people in this country who regard adult education as a dangerous activity. We are often told that it stirs up the people, makes them dissatisfied with their rightful place in life. (I wish I could support that claim. Truth is most adult education like most formal education is so incredibly dull, it puts people to sleep.) We are told that the less people know about the world they live in, its governments, and how they operate, the less they know about economics and the basic causes of the major problems in a democracy, the better for all

concerned. Many of those who oppose adult education in these terms are quite prepared to flood the country with propaganda presenting a particular point of view, but they vigorously oppose any free and objective discussion of questions of a controversial character. These people would leave a man free to do what he likes provided he does what *they* consider to be in his best interest. They would give a man Freedom of thought provided he thinks the right thoughts; Freedom of religion provided he worships the true God; Freedom of speech, provided he says the right things; Freedom from want provided he does not want too much.

Following the disappearance of the Mechanics Institutes the universities of Canada began to take the lead in adult education. In the early years of this century the universities of Western Canada became the centres of an expanding attempt to relate the research, the thinking, and the internal policies of the universities to the economic and cultural needs of their constituencies. Departments of Extension were established as a sort of medium of exchange between the community and the university. Today nearly every university in Canada has an active Extension division engaged in the promotion and organization of adult education.

It was mainly through pressure on the part of university Directors of Extension that the organization I represent, i.e., the Canadian Association for Adult Education, was organized in 1935, to serve as a national clearing-house and co-ordinating agency in adult education; a survey completed that year had revealed the fact that there were literally hundreds of official and voluntary agencies at work in this field. It has been our job to establish some measure of co-ordination and integration of programmes as well as to provide services in the form of publications, study outlines, leadership training, experimental work, national conferences, and generally to create a working philosophy for the whole movement. I think we have succeeded in bringing about

a new emphasis in the approach to the whole problem of adult education.

When the universities first entered the field there was a tendency to regard the provision of services as of prime importance in any adult education activity. At the University of Alberta, for example, we had at one time the largest film library in Canada. We had several hundred travelling libraries, our own radio-station, an enormous library of lantern slides, each with its type-written lecture, package libraries for debating societies, lecture courses, and so on. These were of course of great value, and were widely used and appreciated by the people of the Province. But I have long ago ceased to estimate the value of an educational project in terms of the volume of services provided. It has been my experience that you can place a travelling library in every bush in the province; you can arrange to provide educational films to every community once a week; you can send out lecturers and professors by the carload to the schools, community halls, and church basements of the province—and nothing of any great value will survive the onslaught. In fact by providing services too freely you may do little more than encourage inertia and an attitude of indifferent receptivity. Unless these services are related to and integrated with the immediate social, economic, and cultural needs and interests of the community all is sounding brass and tinkling cymbals. Again, one of the most encouraging signs of progress in adult education in Canada today is the recognition of the fact that there are two prime essentials in any adequate programme, the library and the well-organized, well-led discussion-group; with that background your lecture programme, your film and slide displays, your leadership training courses, your radio talks take on life and meaning. Father Jimmy Tompkins was right when he said at our meeting some years ago at Niagara Falls: "Give the people the books and ideas, and you'll be amazed at what they will do for themselves."

The tutorial seminar system of adult education which constitutes the main activity of the Department of Extension of the University of Toronto and which gives an opportunity for continued education to thousands of people every year, is of course sound. It provides the services of experts in various fields. Other universities situated in large cities, McGill, Queen's, the University of Western Ontario, McMaster, Dalhousie, provide similar services in greater or less degree. It is the method used largely also by the Workers' Educational Association in Great Britain and in Canada.

But Canada is a country of great distances and only a small section of its population can be served in this way. Consequently the Western universities and some of the smaller universities of Eastern Canada utilize a more informal type of adult education: they rely to a great extent upon the informal study-group method, as a preparation for action within the community. In this field, St. Francis Xavier University has had spectacular success. It may be of interest here to describe the techniques used and the results achieved in what is so often referred to as the St. Francis Xavier Experiment.

About twenty years ago a group of professors at St. Francis Xavier, led by the Reverend Doctor Tompkins, decided that something ought to be done to check the steady movement of young people away from the farms and fishing villages of eastern Nova Scotia to the cities of the eastern United States and of Canada. Obviously the only way to do this was to improve the standard of living in the affected areas.

Along the eight thousand miles of coast-line of Nova Scotia, New Brunswick, and Prince Edward Island are hundreds of small villages whose inhabitants divide their energies between farming and fishing. In the late nineteen-twenties the total cash income of a family was rarely more than two to three hundred dollars a year. Cod sold at the docks for from one to two cents per pound, lobsters for from five to six cents each. As a

result living conditions in some areas were worse than in a city slum. The children were undernourished, health conditions were bad, schools were neglected, the morale of the people was depressed and broken by poverty.

Dr. Tompkins and Dr. M. M. Coady believed that if you are to have Freedom from want you must have at least a measure of Freedom from ignorance. But it was also their firm conviction that it is little use talking to a man about education or culture, or even about his soul, until you have put a shirt on his back and food in his stomach. Dr. Tompkins was convinced that adult education, and the economic approach in such education, was the only way in which to teach the people to develop through group action their own spiritual and material resources. He accordingly gave up his chair in the University and took one of the poorest parishes in Cape Breton; in that parish of two or three hundred people, he worked out his educational philosophy in actual practice.

Later, in 1928, with the aid of a grant of money from the Carnegie Corporation, a Department of Extension was established at St. Francis Xavier and Dr. M. M. Coady and his assistant, A. B. Macdonald, began to lay the foundations of one of the most remarkable programmes of economic rehabilitation seen anywhere outside of the Scandinavian countries. No elaborate equipment was required; the technique used was simple. Mass meetings were held in an effort to persuade large numbers of people that only through hard study, group action, and a better understanding of their own economic resources could they find the way to improvement in their way of life. It was slow and hard work, but by 1935 or 1936 there were something like two thousand study-groups meeting regularly under the leadership of clergymen, teachers, and local authorities. Credit Unions were organized to give the people control of their credit and training in group action. Then came the co-operative ownership of the means of production and

marketing, such as fish-processing plants, and co-operative stores.

I spent a part of last August and September travelling about the Maritime Provinces, and one would be dull and heavy-witted indeed to be left unmoved by what has taken place in the last ten years. These people have become masters of their own destiny and control a business enterprise worth millions of dollars. They have 60 co-operative stores with 12,000 members, doing an annual business of \$7,000,000; a central supply house with a gross turnover of \$4,500,000; 400 Credit Unions, with assets of \$4,500,000, which have loaned \$13,000,000 in twelve years, with a negligible total loss of \$1200. In addition there are housing projects, hospital services, and processing plants.

But the gains are found not only in economic betterment. They are evident in improved health, in better schools, and in an amazing new spirit of self-respect and confidence which has touched all groups in the community.

One very important lesson which has been sharply emphasized by the success of the St. Francis Xavier programme is that adult education must begin with the actual every-day interests and occupations of the people concerned. These interests differ with every community. The least common denominator may be almost anything: art, music, drama, handicrafts, the co-operative movement. Motivation may come from an interest in public health, better schools, child welfare, or, as is the case with the Workers' Educational Association, the need for a better knowledge of economics, political science, labour legislation, labour-union problems. Whatever the immediate interest may be it must be the point of departure in any successful programme of adult education.

It has also become abundantly clear that a programme of study must be related to some definite programme of action. We have discovered through five years of experience with the National Farm Radio Forum

(which has a regular enrolment of some 20,000 farm people), and three years with the Citizens' Forum that study-groups will not continue to thrive in a vacuum. They must find some worth-while project through which their thinking and planning may find useful expression.

It has been my job during the last nine years to travel about Canada, promoting different kinds of adult education projects. I think I know what is happening in Canada in adult education and I could go on endlessly relating stories about what is being done in the nine provinces. I am not going to do that. I should like rather to point out something about the present remarkable revival of interest in Canada in the possibilities of adult education as a powerful factor in the shaping of public opinion and the strengthening of national unity. This revival of interest has come about chiefly because of a growing conviction that only the minor problems of living are met, or can be met, by early education. It has come about because of an awareness of the fact that the schools can fix manners but not morals, emphasis but not sense, shibboleths but not philosophy—that the major things of the mind must be supplied to people continuously with life. I do not mean that it is not desirable or useful to supply students at all ages with sound ideas on ethics, politics, economics, aesthetics. That must be done if they are to have any sense of the values of civilization, national stability, and international peace. But the job is not then finished. All we have done is to baptize the children. The real work of conversion and conviction can only be accomplished in mature life. If we neglect the adult in our educational system, we neglect the harvest; we are like a lazy farmer who sows his seed dutifully and hopefully in the spring, but goes off fishing when the harvest is ripe.

There have been other reasons for this revival, of course. I think our organization, the Canadian Association for Adult Education, and the CBC through the Farm Forum and the Citizens' Forum, and ten years of

conference experimentation, have done something to establish the idea. I have already mentioned the expanding programmes of the universities, and in particular the far-reaching influence of the St. Francis Xavier programme. I could mention many other reasons. Actually the greatest factor in this awakening has been the recent war, and the six most terrible years in the history of humanity.

The radio, the newspaper, the film, have brought the world and all its complex problems into every home. During the past six years information services of all kinds have created a thirst for knowledge such as we have never known before. Army education and the work of the Canadian Legion Educational Services have created a widespread demand for instruction of a kind adapted to the needs of service men and women. That demand, carried back into civil life, must be met by the development of study-circles, discussion-groups, classes in physical training, art and craftwork, music, and any profitable form of leisure activity. We have an opportunity now that we may never have again. People everywhere are asking for direction, guidance in working out sound educational plans. This awakening is also shown in the Community Centre movement, in the growth of Community Councils, in the desire for greater library facilities. It is apparent in the public demand that the schools in our cities and rural areas be made available wherever possible as centres of community life. In response to this demand the Province of New Brunswick, for example, has adopted a plan for the building of composite high schools to serve the rural population. Each one of these schools will be planned as a Community Centre and the staff will be skilled in leadership of recreation, and of general adult education techniques.

It is significant also that provincial Departments of Education are coming to recognize the importance of adult education. In Nova Scotia a full-time Director

of Adult Education has recently been appointed. In Ontario the government within the past year has established the Ontario Universities' Board of Adult Education and is providing through this board a province-wide development in co-operation with voluntary agencies. In Saskatchewan a division of adult education was established within the Department of Education over a year ago. In Manitoba a Royal Commission has been appointed to survey the need and to recommend an adult education system for that province.

In Quebec, Macdonald College, the Agricultural Department of McGill University, conducts a very comprehensive and interesting programme for the English-speaking rural people. For the French-speaking population there are the Quebec Association for Adult Education and the large number of activities promoted by Laval University through the Credit Union and co-operative movements. Prince Edward Island is fortunate in having complete library coverage for the province, and much of the adult education activity in that province centres around the branch libraries.

There are so many voluntary agencies engaged in adult education that it would be impossible to list them all, but the Women's Institutes, the Home and School Clubs, the Handicraft Guilds, the Y.M.C.A. and the Y.W.C.A., the church societies, organizations representing agriculture, the labour unions are all becoming increasingly interested in adult education as a medium for training in citizenship.

In his recent report as Chancellor of the University of Chicago, Robert M. Hutchins said: "The greater demand for serious thinking by American citizens and the increasing leisure which science is giving them have made the proper development of adult education one of the most pressing problems in the whole field of education." One unfortunate consequence of the organization and spirit of our educational system is the popular notion that education stops and should stop at the end

of high school or college. I suppose that is one reason why we have our certificates and diplomas (what Sir Richard Livingstone refers to as academic luggage labels) framed; here is a silent proof that we have been educated once and for all. The fact is that we know now that the individual can and should continue to learn as long as he lives. Many of the most important subjects cannot be fully understood except by those who have had experience enough to grasp their implications.

The purpose of adult education has been described as the production of good citizens. It has also been described as the full and harmonious development of the individual. In reality these two purposes are one, for the fully developed individual *is* the good citizen. I should like to feel that adult education in Canada could succeed in helping bring about a better understanding of the real meaning of citizenship under a democratic government. We have too long been content, as Professor Vlastos of Queen's University has recently pointed out, to think of the good citizen as a man who lives within the law, pays his taxes, votes on election day, and goes to church faithfully on Sunday. Citizenship, though, will have to mean more than that if civilization is to survive the atomic age. We shall have to be serious about the fact that in a democracy the laws are our laws, and the government is our government; that the laws are made and the governments formed by our own delegates. We choose the law-makers, and we decide between alternative policies. We shall have to get it into our heads some way that the whole elaborate machinery of parliamentary institutions exists to give us not merely good government, but self-government.

The crucial test of citizenship, then, turns on whether or not we are willing to accept the responsibilities of self-government; whether or not we are willing to do our own thinking about the issues that confront us, and then to take positive, active steps to promote the solutions of

those issues through the democratic process. That is perhaps a high standard of citizenship but anything lower than that may prove fatal in the dangerous world we live in. Without some understanding of the issues at stake in an election, voting does not mean very much. Canada together with the rest of the world faces the most critical period in her history. Issues of foreign policy, Commonwealth relations, Dominion-provincial relations, economic controls, social security measures are before us. Any one of these, if unsolved or wrongly solved, may be disastrous. In times like these citizenship must mean more than the traditional pattern of discharging minimal obligations and then minding one's own business, leaving politics to the politicians.

If it is true that the major responsibility of adult educators lies in the realm of imaginative training for modern citizenship, there is another aspect of the problem which requires emphasis. As the forces of government, federal and provincial, become more and more involved in the planning and administration of the complex society we live in, as departments of labour and industry, health and agriculture, reconstruction and commerce, education and welfare, come progressively closer to the community and the family, they require and have a right to expect the understanding and co-operation necessary for effective planning and effective administration.

A case in point is the way in which the federal Department of Veterans' Affairs has enlisted the collaboration of Citizens' Committees throughout the Dominion in the rehabilitation of returned service men. This sort of co-operation between citizens and governments requires an active and integrated system of communications equipped to provide factual information on which sound opinion can be based. This seems to me to be perhaps the most important task of adult education in the future in Canada.

I would now like to close by stating that in my opinion the working philosophy of adult education is based on certain generally accepted principles:

(1) that the individual, his rights, his moral and spiritual significance, his dignity, is of supreme importance in a democracy;

(2) that social progress can only come about through improvement in the quality of human beings, and that improvement can only come through education;

(3) that education, particularly adult education, must suit its efforts to the most intimate interests of the individual, or the group (in most cases those interests are economic);

(4) that adult education functions most effectively from the point of view of learning and of actual results through group study and group action;

(5) that the ultimate objective of all education, particularly adult education, is the development of the individual's capacity to live a fuller and more abundant life;

(6) that, as Patrick Geddes says, "education, like religion, can only be truly vital in the measure of its freedom from external authority; since truth, like goodness, cannot be imposed from without, but can only grow with mind and soul within."

E. A. CORBETT

Education for the Professions

I FEAR that I can contribute little that is novel on this subject of "Education for the Professions"; moreover such competence as I have for its discussion is derived mainly from my experience in education for the medical profession. On this continent it seems to be assumed that a professional education can only be obtained in a university. This is, of course, by no means necessarily true though my discussion will be concerned mainly with professional education in universities.

I must confine myself, moreover, to reflections which are applicable to education for such professions as engineering, medicine, and dentistry. It might be interesting, and perhaps necessary, if my lecture is to justify its title, to reflect also on education for the professions of theology and law, but while I might venture perhaps to suggest the possible value of inserting, let us say, a course in Biology in the theological curriculum, I should not dare to offer any suggestions concerning education for the legal profession. I am, in fact, not qualified to discuss training for either profession. Neither shall I attempt any discussion concerning education for what I consider to be the most important of all the professions today: the teaching profession. I am also unqualified in that field, though I cannot avoid some reflections on the school curriculum as will appear later.

May I commence my discussion by pointing to some general defects apparent in the training of students for those professions which, in recent years, have made rapid advances through the application of modern scientific research. There seems to be a general tendency in educating for such professions, to increase the content of the curriculum almost indefinitely in an endeavour to keep pace with scientific advances, and to demand of the student such a mass of factual knowledge that it is

impossible for him to digest it. He ends his course, able perhaps to answer questions, but suffering from mental indigestion and oblivious of any general principles connecting and underlying the various departments of the subject. This defect is widely recognized but difficult to correct. It can only be corrected if it is realized that for higher learning, principles are more important than facts, and that facts can be understood without being known, in the sense that they can be accurately enunciated at any moment or even at final examinations.

In medical education, for example, the recent enormous increase in our understanding of the principles underlying disease, and the discovery of new methods of treatment in medicine and surgery, will soon require some radical changes in our instructional procedure.

It seems inevitable that medical education must be divided into two stages, general and specific. The general education would cover the known principles underlying normal and abnormal function in the human organism. Specific education would be appropriate for each of the numerous specialties into which medical and surgical practice has already divided and is still dividing. Incidentally, I think these specialties must include in future general practice.

Much of the material now taught to all medical students can be relegated to supplementary training in the specialty which each student selects. The great advantage to the curriculum will be that, where special knowledge or special training is required for a given specialty, it will be given extensively only in that specialty and not, as so often hitherto, to the whole body of medical students. Some, though not all, of this special training will probably have to be given in postgraduate courses. In any case some such change is required to relieve the present congestion of the general medical course. There would be other advantages from such a revision which do not concern us here. I use medical education only as an example; I suspect that in the

training for other professions similar remedies might be applied to relieve the congestion caused by increase in knowledge.

There is another, somewhat related defect commonly to be observed in university training for the professions. This is the indefensible introduction into professional courses of an excessive amount of purely technical or vocational training at the expense of more important training in fundamental principles. Such a procedure undoubtedly turns out graduates who are more immediately useful in their professions, because they already have much of the practical knowledge and skill which they would otherwise gain only after considerable experience; but they are limited in their ability to deal with new professional problems, or to advance their profession. They possess only a few advantages that are not possessed by the graduate of the competent technical school. I was delighted to learn recently, from a graduate in Engineering of an Antipodean university, that it was the common practice among his fellow graduates to attend a *technical* school for two years after graduating from the professional university course. Whether this is a desirable procedure or not is immaterial. It suggests, however, that at the university which my friend attended, his professional engineering course *was* concerned mainly with fundamentals, leaving at least some techniques to be learnt, as I submit they should to a large extent be learnt, either in technical schools or in the school of experience. It suggests also that it might be well worth investigating the possibility of some form of co-operation between technical schools and universities to the end that the training of the technical schools might regularly supplement the studies of the university, and perhaps *vice versa*, where this seems desirable in the preparation of students for certain professions.

This leads to the discussion of another problem concerned with education for professions. It seems to be

commonly accepted on this continent, at least by the general public, that professional training can be obtained only in universities. In consequence, the universities are importuned constantly to introduce lectures and to admit schools of various types. On the other hand they are much criticized in other quarters because, under pressure from without, they are admitting and affiliating more and more professional schools, such schools as Pharmacy, Physical and Health Education, Optometry, Nursing, Physiotherapy, Journalism, or Salesmanship. Possibly training for some of these professions and occupations *should* be given in the university. It is certain that training for professions is, and always has been, the function of a university. It is equally certain that training for many of the, so-called, professions is *not* the function of a university.

What criterion can be used to determine the courses that may properly be established, the subjects or parts of subjects that may properly be taught, in a university? I cannot suggest a better answer than that given by Dr. Eric Ashby of the University of Sydney, Australia.

If the subject lends itself to disinterested thinking; if generalization can be extracted from it; if it can be advanced by research; if, in brief, it breeds ideas in the mind, then the subject is appropriate for a university. If, on the other hand, the subject borrows all its principles from an older study (as journalism does from literature, or salesmanship from psychology, or massage from anatomy and physiology), and does not lead to generalization, then the subject is not a proper one for a university. Let it be taught somewhere by all means. It is important that there should be opportunities for training in it. But it is a technique, not an exercise for maintaining "intellectual health" (an expression used by Cardinal Newman); and the place for technique is a technical college. . . . Satisfying public demands is not the university's business, it is not a state-subsidised intellectual department store, to satisfy this or that demand for skilled labour. . . . [And Dr. Ashby quotes Dr. Flexner to the effect that] the university must at times give society, not what a society wants, but what it needs.¹

Those who are concerned with education for the

¹Universities of Australia ("The Future of Education" series, no. 5), Australian Council for Educational Research, 1944.

professions today are faced with another very serious difficulty which must be considered in any discussion of the subject, namely, the problem of graduating a body of men and women so educated that they are fit to take their place as leaders (for willy-nilly they will be looked to as leaders) in the community.

In order to accomplish this the products of the professional schools must not only be highly trained lawyers, physicians, engineers, or dentists, they must, to quote Michael Roberts,² "constitute a responsible and discriminating group in the community, capable of distinguishing between fact and fancy, duty and inclination, culture and amusement."

It is unfortunately impossible to assert, without considerable reservation, that our professional schools accomplish this today, for which failure there are several reasons. Nevertheless, it is one important function of the university to produce graduates of this quality whatever may have been their faculty or course. No student should spend four to six years in a university without talking, reading, and thinking about many subjects such as religion, philosophy, or politics, outside the curriculum of his course, professional or otherwise. It is this experience, supplementing his formal studies, which produces, if it is wisely regulated, the cultivated and discriminating mind.

The students of past generations doubtless enjoyed this experience, but the overcrowded curriculum of the professional student today and the distractions of home (students in professional courses are mostly non-residential), the movie, the radio, or the automobile, leave no time for extra-curricular reading or thinking. In any case, the student of today who conscientiously fulfils the requirements of his professional course is too tired, or thinks he is, to read, think, or converse intelligently outside its subject-matter.

² *The Recovery of the West*, London, 1941.

Particularly the Faculties of Medicine, Dentistry, and Engineering are today deeply concerned about the relative absence of broad culture and the humanistic outlook in their graduates, and they are experimenting with remedies. In our own University of Toronto, the Faculty of Applied Science and Engineering has to this end, and also to acquaint the student with the significance of economics for engineering, interpolated in its professional curriculum courses in engineering and society, modern world history, political science, modern political and economic trends, the philosophy of science, the profession of engineering, and engineering and business.

In order to accomplish this it has, of course, been necessary to sacrifice a part of the older curriculum but I am given to understand that the Faculty consider that the results already justify this sacrifice.

The university Medical Schools of the Western world, as well as the Royal College of Physicians, the Royal College of Surgeons, and other bodies controlling the practice of the medical profession, have always emphasized the necessity for a humanistic approach to the study and practice of medicine. In 1850, for example, the Court of Examiners of the Society of Apothecaries in England, conscious of this need, instituted special precautionary measures to ensure that applicants for licences had such a background, and it required a preliminary examination in Arts as a necessary prerequisite for the medical curriculum.

The majority of the university Medical Schools in North America require a B.A. degree, or its equivalent, as a prerequisite for the medical course. The course in Arts must include the basic medical sciences, biology, chemistry, and physics, the residuum of the course being supplied from the humanities. The reason for this special insistence on a humanistic background for medical training is obvious. Medicine above all other professions requires that its practitioners should be educated, not

only in the science but also in the art of medicine, and the art of medicine is based on the humanities. The professional lives of physicians and surgeons are spent, not only in treating the diseases and preserving the bodily health of their patients, but also in caring for many other aspects of the lives of these patients. The qualities and the knowledge required for the discharge of the latter responsibilities are largely gained, so far as they can be gained through formal study, from the group of subjects which we call the humanities. Moreover, such studies, if attempted seriously and with a proper appreciation of their significance for civilized thinking, have a very special value for the student who is to enter on the less humanistic and more factual studies of his professional course, in the training which they give in the exercise of judgment and discrimination and in setting forth ideas concisely and clearly. You may ask, is not this training precisely what should be obtained from the exacting scientific studies of professional courses? Perhaps, yes, but alas! anyone who has year by year examined papers submitted by undergraduates in professional courses will agree that these courses do not usually succeed in providing such training.

The experience of the Faculty of Medicine of the University of Toronto, in its endeavour to add some study of the humanities to its professional curriculum, is, I think, worth recounting. It is exceptional in that it requires only honour matriculation as an entrance requirement, but it has never disregarded the desirability of a humanistic background for medical studies and a degree in Arts has always been accepted as a desirable alternative qualification for entrance. Twenty-five years ago it increased the length of its course from five to six years. "The six years curriculum," it was stated in the *Calendar*, "provides also for the student filling in and amplifying his regular work with special studies that are designed to broaden his general education and therefore make him better fitted for the

practice of medicine." To this end, the *Calendar* went on to say, a certain number of "hours of optional study are prescribed, the precise subjects of study being largely left to the student's choice." Advisers were nominated, from among the faculty, to help the student make this choice.

In further explanation of the provision for these hours of optional study, the *Calendar* read: "The student who has some previous acquaintance with science and feels confident that he will not experience any exceptional difficulty in familiarising himself with the prescribed subjects, is advised to devote a certain proportion of his optional hours to the study of such subjects of general knowledge as will assist in providing him with that breadth of outlook and catholicity of interests which will enable him to enter with intelligence into the life and interests of the communities with which he may find himself associated, and to speak and write in a clear, simple and convincing manner." Additional hours of optional study in the professional subjects were provided in order "to enable him [the student] to undergo in certain of the [professional] subjects of the curriculum, a somewhat more intensive training than is essential for all students, so as to prepare him for some particular type of career."

With the co-operation of the Faculty of Arts, one or more courses in each of the following subjects were offered during the optional hours: Scientific French and German, English Literature, History, Mathematics, Political Economy, Philosophy, Anthropology, Practical Dietetics, Sanitary Engineering, Sanitary Chemistry, and additional courses in Chemistry, Physics, Biology, Anatomy, Histology, Embryology, Biochemistry, and Physiology.

I should add that the student was *required* to select one of these options in the first year and two in each of the second and third years and these courses were therefore described as "compulsory options." In the

succeeding three years, options were also available but the student was not compelled to take them and, I may add, few did take them.

In the above quotations from the *Calendar* I have done only scant justice to the pains taken by the Toronto faculty to explain to the student the value of each option or group of options, cultural or scientific, in the preparation for any special career in medicine which the student might contemplate, e.g., medicine, surgery, mental disease, public health, general practice, etc.

During the first few years in which this option system was maintained the students appeared to appreciate the opportunities it offered and to show some enthusiasm for them. Gradually, however, the enthusiasm seemed to evaporate, the number of options selected by students became fewer and fewer, and evidence of the effectiveness of the option system in increasing the cultural outlook of the graduates was less and less convincing—until, in recent years, the options were confined to the first year and the student was required to select only two from the seven courses offered.

This system of offering optional cultural subjects to students during their professional course, did not, then, attain the desired result. What reasons can be suggested for the failure? I can suggest at least three:

(1) In a six-year professional course in which, if only for economic reasons, the student works always in dread of failing examinations and having to repeat a year's work, it is natural that if optional courses are offered he will select the reputedly easier ones. It thus results that those deemed the more difficult are seldom selected, and are therefore removed from the list of options. Moreover, especially in the later years of the course, as new knowledge amasses in all the professional subjects, every possible hour tends to be appropriated by those teaching these subjects, whenever there is any evidence that the hour is not fully utilized for an optional course or otherwise.

(2) It is always difficult, in the middle of a professional course, to interest students, especially the intellectually immature students who are found in universities today, in any course which has no obvious relation to professional skill. It is the more difficult when it is the custom, as it is in the medical course, to point out to the student at every opportunity the relevance of topics discussed in the earlier years of the course to the work of later years, or to medical practice.

(3) Today the average student, who comes to the university after ten years spent in primary and secondary schools where the teaching is, consciously or unconsciously, directed in the first place towards the preparation of the child for material success in a competitive world, is just not interested in humane studies. He comes to the university literate, but unlettered; at best he is avid for facts, but he has little or no interest in ideas. It is improbable, to say the least, that such a student will study the humanities seriously for their own sake, if they are optional and are interpolated in a crowded professional curriculum. A love of culture, it seems, should be implanted in childhood for it can rarely be stimulated in adolescence, and to be acquired must await maturity.

The small, very small proportion who come to the university with a cultured outlook, are interested in and get much profit from courses in the humanities, even though these are interpolated in the professional curriculum. Incidentally, I might suggest that there is probably a direct connection between the pragmatic outlook of the average medical student today and the disappearance of the "family doctor."

I must not leave the impression that the Toronto Faculty of Medicine has abandoned its effort to secure broadly educated graduates. On the contrary, it is attempting now to solve the problem in another manner. I said earlier that most Medical Schools on this continent require a B.A. degree as a prerequisite for the medical

course. In most schools this is a three-year course. The prerequisite for the Toronto medical course is now, in effect, a three-year Arts course although only two university years are required and the student is not entitled to a degree. The substitute for the additional year is the Grade XIII certificate of the Ontario Department of Education.

The new two-year premedical course, introduced for the first time this autumn, prescribes, besides the basic sciences, three subjects from the humanities, including English, in each year. The courses are of the same standard as the honour courses in the Faculty of Arts. Any course taken in the first year must be continued through the second year. These two premedical years are followed by four nine-month sessions of exclusively medical studies. The chief advantages over the previous arrangement are that, while engaged in the study of the humanities, the student is free from the distraction of simultaneous professional courses, and that he must apply himself seriously for two years to any subject he selects. It is hoped that the humanistic outlook which should be acquired in these two years of undistracted study, together with the inherent cultural value of the medical course itself, may produce graduates more broadly educated than they have been in the recent past.

It is important to realize, however, that in expressing this hope, the best is being made of a not very satisfactory situation. My own belief is that for the ideal solution there is needed a thorough revision in the direction of humanism of our state system of primary and secondary education. It is certain, and we have past experience with some products of European schools to prove it, that our schools could provide the university with students who have had sufficient liberal education to enable them, without further formal study of the humanities, to absorb the inherent cultural values of their professional course and their extra-academic uni-

versity experience, and so graduate, professionally well-trained and broadly educated men and women. Moreover, as I have already suggested, childhood and adolescence are the appropriate periods of life, perhaps the only periods, in which a humanistic outlook can be effectively cultivated. I believe the experience is general that the attempt to inculcate the spirit of humanism in university students who have been brought up in an educational system which does little or nothing to counteract the prevailing impression that man's chief business in life is to make money and live in physical comfort, is frustrating and almost hopeless.

One cannot help reflecting that, if it be true that a reform of state education in the direction of humanism is desirable in order to prepare boys and girls for the professions, it must be equally desirable for all the other boys and girls who will never attend a university but who will graduate directly from school to citizenship.

For in these portentous times, what is needed in society is not the pragmatic outlook which the schools produce today, not more science, but more humanism. This is the prime need of contemporary society. It is, I believe, the duty of primary and secondary education to provide it.

May I conclude this lecture with a quotation from a lecture delivered at Cambridge University during the economic depression of the nineteen-thirties by an economist, Sir Arthur Salter.³ What he said then is even more true today:

Man has accomplished half his task; he has wrested enough of Nature's secrets from her to give the material basis of a high civilization to every country in the world; to provide not only the necessities but the comforts of life to the whole of the world's teeming population. The other—and the more difficult—half remains; that of controlling his own human relationships, and directing his own activities so that they are not mutually destructive.

³*The Framework of an Ordered Society*, Cambridge, 1933.

The distinctive task of our age is not to extend scientific achievement but to improve the regulative mechanism of government in its widest sense.

That necessitates, in the outlook of governors and governed alike, more humanism. There is only one sure way to achieve this—by radical reform, towards that end, of our state system of education.

HARDOLPH WASTENEYS

Herlok
Spencer

✓ ✓ ✓ ✓ ✓

Radio as an Aid to Learning

AFTER more than a century of research work by the scientists of all nations, radio has become a *fait accompli*. Barriers of space no longer exist; and one can justly repeat the words of the poet: "Man strides his world from pole to pole, and lifts his brow beyond the suns."

Now we can invite, and, moreover, we can command, all the continents to enter our homes and bring us within the four walls of our living-room—according to our tastes, moods, or caprices—the music, the drama, the arts reflecting the culture of all nations. Within the walls of a small room we can "take the measure of the whole world."

Radio has three aims: recreation, information, education. But the educational aim has had until recently a chequered career. Broadcasters, a quarter of a century ago, thought mostly in terms of recreation and information. Music and drama, designed primarily as entertainment, seemed to be the only, or at least the main, interests of radio. Yet dramalogues and talks became rapidly so numerous that we may say that education by radio had its origin with broadcasting itself.

To a certain extent all broadcasting was indirectly educational. However, the term "education by radio," today means radio education of a formal nature. I shall limit myself to this more restricted aspect of the new venture and shall concern myself only with broadcasting to the classroom.

There have been four schools of thought concerning the future of broadcasting to students: that which considers it a fad and a failure; that which predicts that it will change educational methods, revolutionize education; that which is unconcerned; that which says radio will be one more effective aid to learning.

Is education by radio a fad and a failure? We cannot say. Time only will tell. Does the entrance of radio into the field of education constitute a revolution to the extent that the teacher will be eventually displaced? This contention is not very alarming. It will not happen. With the unconcerned we are not concerned. They are rapidly becoming followers of those who believe in education by radio. Can radio be an aid to learning without invading the classroom, without taking the lion's share of the school day? Can it be given its proper, limited place in a well-balanced curriculum, with schedules carefully planned? Can this fourth point of view be totally wrong?

Whoever says "aid to learning" implies thereby limitations of the role of radio. We know there are limitations; we know what the limitations are! That is why we never label a school broadcast "the new teacher" but simply "a new aid to the teacher."

Let us see how this new medium, this new influence has expanded, and how it is used in Canada. Time does not allow me to review what has been accomplished in this field by American networks and educators. I only wish to point out that the pioneering work has been done in the United States. The accounts of the very first experiments cannot be dealt with for my purpose is to stress the present and the future, rather than to analyse the hesitations, the *à peu près* methods of the past.

May I summarize the achievements of educational broadcasting in Canada. British Columbia and Nova Scotia were the first two provinces to try out the possibilities of the instrument in this country. Then, only six years ago, we asked our neighbours to provide us with the American School of the Air programmes, organized by the Columbia Broadcasting System. The following year, that is in 1941, the CBC inaugurated in French-speaking Quebec its Radio-Collège. It is the counterpart, in French, of the National School Broadcasts.

B A SHIR

In 1942, the efforts of all the provinces were united to present the first National School Broadcast from coast to coast. These broadcasts are relayed by some forty stations across Canada. In addition, the American School of the Air series are relayed by twenty stations in Eastern and mid-Eastern Canada. Some of the provinces have their own regional set-up of school broadcasts.

We can say that approximately one-fifth of the schools across the Dominion listen to school broadcasts. This one-fifth represents four thousand English-speaking schools out of twenty thousand schools. We do not exaggerate when we estimate that a quarter of a million listeners tune in to the "three R's of the airwaves."

But surely, someone will object, radio cannot attempt to teach; *chacun son métier*. I agree: my answer is no. We do not contemplate teaching by radio. We only wish to make this new aid available to the teachers. We shall show them how to use radio. They will suggest the material to be used by radio. In other words, teachers will be responsible for what will go into radio; broadcasters will be responsible for what will come out of it.

In the light of this principle a council was organized in 1944 to ensure proper and adequate guidance. This body is known as the National Advisory Council on School Broadcasting. It is composed of representatives of the Departments of Education, the National Conference of Canadian Universities, the Canadian Teachers' Federation, the Canadian Federation of Home and School Clubs, and the Canadian Trustees' Association.

What are the functions of the Council? Among other duties it has to advise the CBC on the subjects to be included in the curriculum of the national series. Regional programmes are planned, of course, by provincial Departments of Education. It is the Council's task to collect data, to conduct surveys of opinion, to prepare reports. In the light of this wealth of information

programmes are planned, methods discussed, formulae analysed, and new experiments launched.

What is the present status of school broadcasting in Canada? Let us undertake a very quick journey, from east to west, for a bird's-eye view of what has been accomplished during the present year 1945-46.

(a) *The National Series.*

The National School Broadcasts are designed to further understanding of the true meaning of Canadian citizenship. The series is divided into five courses:

(1) "The Growth of Canadian Cities." These broadcasts are planned to teach the economic and geographic aspects of nine Canadian cities, each one representing a province.

(2) "Message for Tomorrow." Outstanding living Canadians are bringing their ideas and experience to the attention of the young listeners.

(3) "Citizens to be." These programmes are of the forum type. Students from high schools in Toronto, Montreal, Regina, and Vancouver pool their ideas, and bring forward their own viewpoints on problems in democracy.

(4) "Adventures in Canadian Painting." A series of dramatizations of the lives of Canadian painters. Prints in colour have been distributed by the National Gallery, as visual aids to the lessons.

(5) A complete reading of *Julius Caesar* with commentaries, in five weekly instalments.

The American School of the Air has made available to regional networks two series: "March of Science," broadcasts dealing with fundamental scientific discoveries and inventions, and "Tales from Far and Near," dramatizations of famous books for young people.

(b) *The Provincial Series.*

The Maritime Provinces are presenting this year eight courses, in their own region: language lessons, in

French and English; talks on Nature Study, with a question and answer period; Music; Maritime History; Geography of North and South America; Agricultural Science.

In Ontario and English-speaking Quebec, these nine series are listed in the regional curriculum: dramatized guidance problems; language lessons: French, English; Mathematics; interesting highlights in the historical development of arithmetic and mathematics; Social Studies; Health: games and exercises for the classroom with information on health, sports, etc.; Music Appreciation. The Ontario Department of Education added to these series five special concerts for high schools. The concerts were given by the Toronto Symphony Orchestra.

In addition to the national series the Western Provinces offer: Adventures in speech: a study and appreciation of the English language; Music: appreciation of great instrumental artists.

The British Columbia Department of Education presents its own plan of regional school broadcasts: Social Studies programmes about the history and production of everyday commodities; Elementary Science for intermediate grades; Music Appreciation; Vocational Guidance to aid youth in search of a future.

(c) *Radio-Collège of Montreal*

The curriculum of Radio-Collège for the present academic year, that is from October, 1945, to April, 1946, is composed of fifteen different series each presented during a period of twenty-four weeks. This means a total of 366 broadcasts, or, expressed in broadcasting hours, six hours and a half each week. Our listening audience is scattered throughout more than 450 rural and urban centres.

The object of the series on Dramatic Literature has been to familiarize the students with dramas of other countries since in previous years they have studied at

length the master works of the French classics of the seventeenth century: the plays of Racine, Corneille, and Molière. This time our programme has featured American, English, and Russian plays.

For several years we had presented one-hour radio adaptations of great plays. I was doubtful about this way of presenting plays to the schools—especially in the case of the French classics, where adaptation to the radio meant that we had to delete two-thirds of the original text. Any of the longer plays by Racine, Corneille, and Molière last three hours when performed on the stage. We then planned a new method, to present the plays in their entirety, giving one complete act each week. We retained the services of a specialist in dramatic literature and asked him to analyse the plays, scene by scene.

Following a first experiment, last season, we made a well-planned survey. A lengthy questionnaire was sent out to 125 high schools, Normal Schools, and colleges throughout Quebec, to find out, among other things, whether students preferred the new method of presenting the plays to the one-hour radio adaptations. One hundred and twenty replies indicated that more than three thousand students listened to the plays in groups. The replies to the questionnaire stated that 90 per cent of the students favoured the new policy. So, I believe it is here to stay.

The plays presented this year have been: *Macbeth* (five broadcasts); *Crime and Punishment* (five broadcasts); *David Copperfield* (five broadcasts); a one-act play by Chekhov, "The Proposal"; *Hamlet* (five broadcasts); and lastly *Green Pastures*, by Connally (five broadcasts).

May I add that we have received very stimulating comments from English-speaking listeners, in both Canada and the United States, who are learning French. They followed the French version of these plays, book in hand. They knew that there would be no cuts, no

deletions and found in the broadcasts a very useful linguistic exercise.

The fables of La Fontaine, that great humorist whose satires are truths of all times, have also been broadcast on Sundays, at a time convenient for adult listeners. A different fable has been analysed each week, and the moral applied to our present-day way of living, thinking, and behaving.

To complete the Sunday schedule, a half-hour broadcast is devoted to Biblical Studies. The course is divided into five parts or chapters, each covering four or five lessons: the physical, the political, the social, and the religious aspects of the world Christ lived in. The broadcast is made up of a fifteen-minute lecture followed by a discussion, in the Socratic method. Listeners are invited to send in their queries and the most interesting letters received from the nucleus of the question-box programme.

On week-days, we broadcast every day at 4.30 P.M. The choice of time might seem rather awkward to you, but let me point out that, in French-speaking Quebec, most of our high schools, Normal Schools, and domestic science schools are residential schools. We found out that 4.30 was the most suitable time for the students, who listen outside regular school hours.

Glancing at the programme, we find two different lectures in the Science section. One deals with the organic world. The other reviews the history of science and the present-day applications of the scientific principles outlined during the first lecture. Half-hour radio plays bring back to life the great scientists of all countries. These dramatized biographies are correlated with the lectures: they are nothing less than vital illustrations of the two lectures on science. But the plays are complete units and can be listened to, independently of the lectures, by those who are not interested in the laws of science but merely in the history of science.

The series on Canadian History is divided into two parts: lectures and dramatizations. In the past years we have examined the role played by the pioneers, by the women of Canada, by all Canadians—discoverers, founders, explorers, statesmen, scientists. We have always directed our efforts towards the preaching of mutual understanding between our two great peoples; we have tried to teach the younger generation to look beyond the boundaries of their own province—whichever it may be—and admire the *faits et gestes* of men of valour who have built our country, be it under the French rule or the British rule.

Two courses of twenty-four lessons each are given, one on Botany, the other on Zoology, under the two headings, respectively, "The City of Plants" and "The Animal World."

The Geography lessons this year are varied studies of the American way of living. Last year we completed a cycle of three courses: on human geography; on economics; on Canadian cities. This year we are crossing the border with our listeners to study various aspects of the problems confronting our neighbours.

The purpose of the Literature series has been to make known the biographies of a selected group of twenty-four French authors. This has been done by a series of dramatizations of the lives of the best exponents of French literature from Ronsard and Montaigne to Péguy and St. Exupéry. In subsequent years it is planned to present the great writers of other literatures.

Finally there is the Music Appreciation course. The *leit-motiv* of the series is "The Symphonic Poem." Twenty-four broadcasts are being devoted to the most important works in the library of programme music. Each broadcast lasts an hour. Brief commentaries and music are interwoven.

This has been a very superficial—although too long—retrospect of the origin and growth of school broadcasts

in Canada. My aim has been mainly to show how the growth of education by radio in this country has been the outcome of a constant collaboration between educators, who have foreseen that radio could have its place in the school, and men in the CBC whose duty it has been to serve education. Those men have understood. They have acted accordingly.

* * *

Many educators quite properly ask: "What purposes will be served by admitting radio to the classroom?" Let us give a brief synopsis of the possible answers.

The *raison d'être* of school broadcasting is to assist the general process of education, not to be a substitute for the teacher in the classroom. School broadcasts are complementary: the teacher before the microphone is an assistant to the teacher in the classroom. The school broadcast is a means not an end. There is a place for radio in the general plan of school study but there are also limits to its use. I have already admitted this fact. But in certain cases radio can do things in a fashion much superior to other modes of instruction. Subjects in which a real complement to the teacher's lesson can be provided, alone should be included in a plan for school broadcasts.

What are the proper purposes or aims of educational broadcasting? Let us consult those who are directly interested in the matter: (1) the educational leader; (2) the teacher; (3) the pupil; (4) the parents.

(1) *The educational leader* sees in radio a means of enriching the curriculum, a powerful link that could unify the educators of the country, a voice to spread innovations in education. The educational leader, the administrator will want to add to his teaching personnel, by the medium of the radio, artists, scientists, authors, statesmen. He will want to bring to the classroom broadcasts of events of national significance, and bring to the general public events of educational importance:

teachers' conventions, Home and School forums, meetings of officers of education.

(2) *The teacher* will see in the use of radio in the classroom a way of adding variety to the schedule, a means of direct assistance in teaching subjects such as Art, Music, Drama, and Vocational Guidance, especially if she has not specialized in those subjects. The teacher will use the radio lesson to stimulate pupil activity. The teacher will use radio to broaden the child's outlook, through a more vital contact with the world.

(3) *The pupil* does not think in the terms of the administrator or the teacher. He does not question the objectives of his principal or his teacher relative to the curriculum. In some cases, he thinks that radio is the proper way to add a little zest to the school day. He likes radio because he likes to hear his heroes speak, and is not content just to read about them. His desire is to see instruction vitalized by the addition of new personalities, by first-hand accounts of actual events. The pupil would say to an inquirer, "Radio can open up a more interesting world to my view."

(4) *The parents* will want to be nearer the teacher, to co-operate, of course. By listening to the broadcasts they will learn something of the new methods used by the teacher in the classroom. They will appreciate and understand much more the work the teacher is doing. They will want to show their children that they have some interest in the children's school work and progress. The majority of parents feel a desire to understand their schools.

Such are some of the dreams of those who are interested in school broadcasts. The list of their desires or their needs has been necessarily curtailed.

To recapitulate, may we say that the dominant aim of radio is to bring the world to the classroom, to bring to the smallest school in the country the greatest leaders, the finest authors, the most famous composers, the best artists—and this, not to supplant the teacher, but to

assist her, and prove to her that radio only wants to be her assistant, to be, like the map on the wall, the black-board, or the small planetarium on her desk, an aid to learning.

* * *

If we admit that there is a definite use for school broadcasting, we have to study at this time the principles governing a good radio lesson. First of all, a lesson to be complete must be composed of three parts: preparation—presentation—recapitulation. In radio the preparation and the follow-up are the teachers' responsibility. All that radio can efficiently do is the presentation of the lesson.

To know precisely which are the best modes of presenting the lesson, to formulate the laws of methodology, which vary with each subject-matter, we need more objective tests, well-conducted experiments, and numerous surveys. The planning and setting-up of research laboratories are under way. To speak only of Radio-Collège, a Department of Statistics, a Research Office, and a Bureau of Surveys and Inquiries are now functioning and will facilitate our work considerably.

I will not discuss the problems pertaining to the presentation proper as this phase of the broadcast lesson concerns to a greater extent the educational leader and the broadcaster. Permit me, however, to outline briefly the importance of preparation and follow-up.

The preparation for a director of school broadcasts consists in choosing the curriculum, determining grade placement, fixing the length of the lessons, choosing the time of the broadcast, listing and enlisting talent, training talent, and broadcasting the programme.

The preparation by the teacher in the classroom means life or death for the school broadcast. Poor programmes, poor transmission, poor reception can ruin the value of the effort. But poor preparation by the teacher can also ruin the value of the effort even when the

programme, the transmission, and the reception are good. The mere listening to radio programmes is not enough. As a specialist once put it: Let us speak of "participation" instead of "listening."

How can a teacher prepare the class for the broadcast? First of all, the class must be given background information. Then the teacher must create an attitude of curiosity, of expectancy, for example by the question and answer method. Teamwork is absolutely necessary between the teacher at the microphone and the teacher in the classroom. The teacher must be familiar with the advance publicity releases, booklets, and printed outlines referring to the broadcast. Preparation may involve talks by the teacher and class discussion of the coming broadcast, the advance assignment of reading references and outlines, the study of pictures depicting some phase of the broadcast lesson, and so forth. The teacher should not tune in with the feeling that the radio teacher is an intruder. If he or she thinks that he is developing such a complex, and that he may be deprived of some of his prestige in the eyes of his pupils, he should make it quite clear to them that he is merely introducing to the class a visiting specialist on Music, Agriculture, or any given subject.

Recapitulation, follow-up is, needless to underline, most important to the radio lesson. It is the acid test. Through the informal class discussions the teacher will test the value of the broadcast. The information gathered by the teacher during the review will be a guide for the broadcaster, and for those whose task it is to plan school broadcasts. The teacher knows better than anyone else how to make good use of the broadcast, how to conduct the follow-up period.

* * *

Radio will keep on, winning its way into greater acceptance. As it does so, a wider variety of discussions, projects, tests will take shape. What has the future in

store? Frequency modulation, FM as we call it when we "talk shop," is one of the recent developments in radio transmission and reception.

What are the advantages offered by FM? First, as far as the general public is concerned, FM will rid us of static; FM will purify the present quality of sound; general FM transmitting stations will broadcast in the same given area without interference from one another. Secondly, as far as the educator is concerned, the fact that several stations can be operated in the same area, without interference, means that more frequencies can be allotted; therefore schools, Departments of Education will be able to use such frequencies for educational purposes.

Then, there is television. Television will revolutionize radio; television will revolutionize educational broadcasts. The principles of the methodology of school broadcasts will differ immensely from what they are now. A new element, a new factor will change the aspect of the whole problem: vision. Kant has very well summed up the role of visual aids. "Seeing without understanding is emptiness; understanding without seeing is blindness." This is my own translation; I hope, however, I have been true to the meaning of Kant's thought.

When will television be here? I do not know. How will it be organized to serve education? I do not know. But I foresee that education will be one of the services of radio which will benefit the most by its application. We are studying the psychology of television now. We are preparing to face the problems created by television. We are making some fascinating tests to determine whether the eye and the ear will get together in a friendly attitude to acquire more knowledge; or whether the eye will expect more than the ear. But, again, we must wait. Time is a great factor.

* * *

I have just finished reading *The Voyage of the Centurion* by Psichari. The author tells us about a young

officer, stationed in the desert in Mauritania. One day at sunset the young officer, after a long and tedious journey, was returning to the fort, when he stopped to look at the four towers of the wireless station. His eyes wandered from the towers to the vast expanse of sand before him. He felt quite lonely. He felt all the weight of his solitude. Yet he felt himself the master of that desert. Were not these pylons keeping him each day in contact with the rest of the world? Were they not overcoming the isolation of the desert? Were they not filling his loneliness with voices? For the first time "il prit mesure de toute la terre"—he took the measure of the whole world. I closed the book. . . . I repeated the phrase aloud several times, "to take the measure of the whole world," and I thought—This is the role of radio.

Radio can link the peoples together. Radio, let us hope, will unite them, and that through mutual enlightenment and greater comprehension. This is one of the missions of radio, of educational radio. The scientists of all nations, the inventors of all countries would have vainly conquered the air, should radio fail to serve education.

Like our young officer in the solitudes of Mauritania, let us conquer distance. Let us look on the rest of the world, to investigate the secrets of science, the beauty of art and music. Let us give other nations some of our cultural wealth; let us acquire, in the same spirit, some of theirs.

Such can be the great achievement of radio, that new aid to learning.

Aurèle Séguin

Theories of Education

WHEN I received an invitation to prepare a paper on "Theories of Education" I at first thought that my task would be very simple. At the present moment theories of education are a dime a dozen on the open market. It seemed to me that all I had to do was to collect a round dozen of these current theories, present them in this paper, collect my dime, and go about my business. But as I proceeded with my inquiries, I became more and more bewildered. And in the end I found it necessary to lay aside my clever scheme for evading work and to undertake that most difficult of all tasks—the attempt to do a little straight thinking myself. For what they are worth, however, I shall hand on to you some of the theories which I picked up hot off the griddle.

(1) Our educational system is ineffective because it is disintegrated. It permits too many points of view, too many contradictory philosophies. It is not an integrated system developed with singleness of purpose. It does not produce integrated personalities. The most priceless thing that an educational system can bestow on a young man or woman is an integrated personality; and the way to create an integrated personality is to provide the young person with a consistent and adequate philosophy of life.

(2) The trouble with our educational system is that it is still bedevilled by the Santa Claus myth. We must eliminate Santa Claus and debunk the neurotic dream-world which he represents. Our young people must be encouraged to face realities, both pleasant and unpleasant, if they are to retain their emotional stability in this complex and disturbing world. Above all we must avoid imposing on them that artificially created sense of guilt and fear commonly known as a conscious-

ness of sin, that feeling of inferiority which will prevent them from maturing into responsible and independent human beings; and we must avoid indoctrinating them with those poisonous certainties which encourage intolerance and prevent objective thinking. There is only one possible salvation for the world in this atomic age—the untrammelled exercise of human intelligence.

(3) Our educational system is warped at its foundations because it is a godless system. For many years it has been under the influence of an arid and unspiritual humanism. God must be restored to the classroom. At all costs we must save our youth. The young people of today have no clear conception of right and wrong, because they have not been taught the truths of religion. The outcome of all classroom work, even of experiment in the science laboratory, should be an increased reverence, a new sense of wonder at the mysteries of God's handiwork.

(4) Our educational system has gone to pieces because it is shot through with crackpot communism. Most of the professors of the universities call themselves socialists, but they are really communists. We pay their salaries and we ought to fire them all. They are just bedevilling the minds of the younger generation. Our educational system should stress, not academic freedom of thought, but freedom of business enterprise. What education needs is more teachers who are willing to "stand and be counted" for the principles that have made this American continent great.

(5) The progressive movement in education has achieved very little because the leaders of the movement have not had the courage of their convictions. They have been concerned too much with techniques of teaching, too little with ultimate objectives. It is the business of educationists to create the world of tomorrow. And the world of tomorrow must be a socialist world. The trouble with our educational system is that the great majority of secondary-school teachers and university

professors are incorrigible reactionaries. They have failed to perceive the social and educational trends of today, and are standing in the road of progress.

(6) Our educational system is all wrong because it does not deliberately teach tolerance, a broad-minded recognition of the principle that everybody in a democracy has a right to his own philosophy, his own religion, his own racial self-respect.

(7) Our educational system is completely outdated because it is not sufficiently practical. It does not adequately prepare young people for earning their own living. It is cluttered with traditional hocus-pocus; it is still dominated by the exploded superstition that it is possible to train the faculties of the mind by formal discipline. If we are to enable our young people to meet the problems of modern life we must make our curriculum truly functional.

(8) Our educational system must be refashioned from the ground up because it has displaced the humanities by the experimental sciences. If only to save our civilization from the threat of the atomic bomb, we must restore the humanities to their proper place; for obviously those who are steeped in the humanities are more humane than those who are trained in the materialistic sciences.

(9) Our school system is too soft. Teachers of today coddle the youngsters. The only way to educate children properly is to start young and make them take it.

Please do not think that I have attempted to represent adequately any of these points of view. I have handed them on just as I got them. Some of them are good theories, and in some of the bad ones there are elements of good. But the one common denominator among them all is the assertion that something is seriously wrong with our educational system. If public institutions are to be kept alive and up to date they must be subjected to continual criticism and

perpetual renovation; and all progressive teachers are willing to listen to criticisms of our educational system and our educational practices. But some of us are becoming a little impatient. We feel that a good many of our most violent critics have never taken the trouble to find out what is actually going on in our schools, or to inquire what educationists are thinking. In this paper I am going to attempt to present some of the theories, some of the general ideas about education, which are held by members of my profession. I am not vain enough to believe that all members of my profession will agree with what I am going to say. My exposition of educational theory is bound to be tinged by my own way of thinking. This paper should be regarded merely as the honest attempt of one schoolmaster to state what he believes to be the trends of educational thought during recent years.

A good theory of education should have three phases. It should serve to unify and make consistent our thinking about three aspects of the educational process: the methods of instruction; the curriculum; the objectives of education. It may seem that I have inverted the logical order of these three aspects of education, that I am beginning to do my digging, not from the top of the hole, but from the bottom. But I have done so for my own convenience. I should like to deal first with methods, because for over a quarter of a century I have been engaged in training teachers and my thoughts have been occupied largely with methodology. In this area of education I feel myself more or less at home. If I have anything constructive to say, it will probably be here that I shall say it.

I. METHOD

During the thirty years in which I have been actively engaged in teaching, our ideas of methodology have undergone a remarkable change. How great has been the transformation I can best make clear by telling a

joke on myself. Last May a school inspector in this city invited me to visit a certain classroom. All that he would tell me beforehand was that the class was Grade I, and that he wanted me to hear the pupils read. When we arrived at the school we all adjourned to a dark room in the basement. The teacher threw on the screen by means of a reflectoscope the successive pages of a junior story-book. The story was very exciting. It was about a bear and a fox and a little pig; and dramatic episodes succeeded each other in proper story fashion until virtue in the form of the little pig finally conquered. As each page appeared on the screen there was a chorus of oh's and ah's accompanied by a murmur of excited reading; and then perfect silence when one pupil was called on to read the page aloud.

When the demonstration was over I talked to the teacher about her method. These pupils had been in her class just seven months. All of them, except two or three who were sub-normal, had read from forty to sixty books. I said to her, "How do you do it? Did you learn that way of teaching at Normal School?"

"Oh, no," she answered. "The method which I learned in Normal School was very stuffy."

"What Normal School did you go to?"

"Peterborough."

"And who lectured in methods of teaching reading there?"

"Oh my goodness," she said, "you are Mr. Macdonald!"

She looked extremely embarrassed, but I have never ceased to believe that she recognized me the moment I entered the door.

This episode has, I hope, served to illustrate my point that during the last twenty or thirty years there has come about a complete transformation in our theories of method; and I should like to go on now to show the nature of that transformation. The development of our theory of method may be divided into three stages.

(1) At this stage we find the belief that there is a general method of teaching applicable to all subjects. When I went to the Ontario College of Education as a student, and when a few years later I became an instructor in one of the Normal Schools, this was the dominant theory of method. The hub of the curriculum, the centre from which all other courses radiated, was the science of education, a course which was intended to develop a general plan of teaching supposedly applicable to all subjects. In this plan there stood out two main principles: (a) that all subjects should be broken down and presented in logical sequence, one simple detail at a time and each detail taught thoroughly; (b) that all lessons should be organized under certain formal headings. These headings followed in a general way the Herbartian steps of the recitation.

But as time went on teachers became sceptical of the validity of both these principles. Gradually they came to see that this breaking-down of a course into its apparently simple elements was more convenient for the teacher than helpful to the pupils. Let me illustrate this point by referring again to the teaching of reading. A first-grade teacher (not the one I referred to above) was asked the other day how she started the teaching of reading. "I always begin," she said, "by teaching the pupils to sound *m-m-m*, and follow that by introducing the other letter sounds one by one in a convenient order; and then, when the pupils have mastered their phonics, I start reading." To the teacher such an arrangement may seem eminently logical—simple items first, more complex and difficult matters later; but to the child it does not always make sense. If we look into his mind and make articulate his feelings, we shall discover an attitude of this sort: "Any fool can say *m-m-m*. Why keep saying it over and over again? Why say it at all? Why say *m-m-m* when there are so many other interesting and sensible things to say? He that has a tongue to talk, let him talk. Don't keep him saying *m-m-m*." By

organizing her course according to the logical principle of proceeding from the simple to the complex, a really skilful teacher can prevent even her brightest pupils from reading for maybe eighteen months. By disregarding this principle and basing her methods on a knowledge of how children really learn, a good teacher can have even her mediocre pupils reading from forty to sixty books in seven months. And what I have said of the teaching of reading is applicable to a good many other subjects in the curriculum. By following this pseudo-scientific method a teacher can prevent students from learning to type-write for maybe two years; and by following this same method a teacher can prevent pupils from learning to speak or write effectively possibly for life.

The second assumption, namely, that all courses should be presented through formal lessons organized according to the same plan, has proved equally illusory. During the past thirty years there have been many experiments with all sorts of general methods, and the outcome of these experiments has been the conclusion that one general method is about as good as another, and that all of them have serious limitations. And this brings me to the second stage in the development of our theory of method.

(2) Here we meet the belief that there is no general method that can satisfactorily be applied to all subjects, by all teachers, in all situations.

There are nine and sixty ways of constructing tribal lays,
And every single one of them is right!

When I returned to the College of Education as a member of the staff I found that this second theory of method dominated the course. The science of education is no longer regarded as the basis of all methodology. Each instructor now deals with those devices and methods which he believes to be most effective in teaching his own subject. And there is no doubt that this theory

of method is right as far as it goes. Research and experience have both shown that resourceful teachers can work out specific techniques that will achieve definite objectives with a high degree of efficiency. But though this is true I believe that there is a third stage in the development of a satisfactory theory of method—a stage which is at the moment just emerging.

(3) According to this theory there is no satisfactory general method of teaching, but there are general principles upon which all methods should be based. These general principles are derived: (a) from the psychological study of the process of learning; (b) from educational research; (c) from child study, especially the study of the growth of children and of their needs at various stages of development; (d) from investigation of the principles of mental health; (e) from the experience of teachers who have not been content to let well enough alone but who have always tried for a better way of doing things. The teacher who taught reading so successfully, for example, did not follow any one method of procedure. Her lessons were not organized in accordance with the "five steps of the recitation." But the various devices and methods which she used were all based on sound principles of teaching. The sort of principle to which I am referring will be found in any good recent book of psychology, such as *Educational Psychology*, by Gates and others, or *Psychology in Education*, by Stroud. I mention the former because I have used it successfully with classes, and the latter because I happen to be reading it at the moment.

II. CURRICULUM

The next matter that should be considered in developing a satisfactory theory of education is the curriculum. Under this heading the first point which I should like to stress is the necessity of providing in school curricula for the needs of all types of children. Children differ greatly when they come to us, and when

they leave us they are going off in all directions. And it is the business of the schools to meet the legitimate needs of every child who enters their doors. To anyone who can look back to the schools of the last century and can compare those schools with the schools of today it is apparent that we have made astonishing advances in this direction during the intervening years. There are today many types of schools—nursery schools, elementary schools, secondary schools (vocational and academic), schools for handicapped children—and most of these schools offer a great variety of courses. Anyone who wishes to realize the multiplicity and diversity of courses available to young people today should visit one of our Technical Schools. He should be prepared to spend a whole day in his visit, for he will not be able even to drop into the various departments in a shorter time. But though much has been done to meet the needs of individual children, all thoughtful teachers will agree that there is still room for progress. There are four lines along which such progress may be made:

(1) More courses will have to be offered to provide for the rapid development of the special sciences, and the changing demands of our industrialized community. On this point, however, may I make one comment. I am told that almost every group that has presented a brief before the Hope Commission has advocated some addition to our courses of study; and that only two have suggested that anything should be removed.

(2) Our courses should be continually examined for the purpose of eliminating what is obsolete. On this point I refuse to make any definite recommendation. Some time ago I asked a mathematician why we teach so much analytic geometry in our high schools.

"We teach it because it is necessary for those who go on to university," he answered.

"And why is it necessary," I persisted, "in the university?"

"Because," he replied, "so many students in the university are preparing themselves to teach in high schools."

I had a strong suspicion that he was pulling my leg; and I have been timid ever since about making any suggestions regarding the simplification of our high-school curriculum.

(3) We should extend our facilities for educational and vocational guidance, so that every pupil will receive, not direction as to what occupation he should enter, but such information as will enable him to decide intelligently what type of occupation he wishes to follow and what he may expect education to do for him.

(4) We should continue the renovation of our teaching methods so that they will resemble less and less the mass-production techniques of the assembly line in a factory, and will encourage more and more the potentialities of the individual child.

The second point to which I should like to draw attention is causing much serious thought among educationists at the moment. We are asking ourselves these questions: With the tremendous variety of courses offered in our schools, how can we bring some unity out of the diversity? What subject or subjects should form the common core of all curricula? What knowledge, skills, and ideals should be the common property of all citizens in a democracy? Certain high schools in the United States have offered a multiplicity of unrelated courses, from which a student could choose what he thought he wanted. It was possible for him to go through to graduation without taking any mathematics, without studying any ancient or modern language, without doing any serious reading of English literature, without learning much history other than American, and without acquiring even the scientific point of view. He could elect such courses as playing in a band, the technique of movie production, public-speaking, or the art of salesmanship. Ontario schools have never gone to such extremes, but

there exists in our high schools an undue tendency to departmental isolation.

That American educationists are giving serious thought to the problem of what type of general education should be given to all citizens of a modern democracy is evidenced by the interest in the recently published report of the Harvard Committee, *General Education in a Free Society*. The chief problem considered by this committee is stated in the following paragraph:

We are living in an age of specialism, in which the avenue to success for the student often lies in his choice of a specialized career, whether as a chemist, or an engineer, or a doctor, or a specialist in some form of business or of manual or technical work. Each of these specialties makes an increasing demand on the time and on the interest of the student. Specialism is the means for advancement in our mobile social structure; yet we must envisage the fact that a society controlled wholly by specialists is not a wisely ordered society. We cannot, however, turn away from specialism. The problem is how to save general education and its value within a system where specialism is necessary.

May I refer to two straws which show that the wind is blowing in the same direction in Canadian education. At the last general meeting of the Canada and Newfoundland Education Association a committee recommended that to promote Canadian unity all children in the Dominion, of whatever race or whatever creed, should be taught the same basic facts of Canadian history. And at the present moment a committee of the Ontario Secondary School Teachers' Federation is studying the Harvard Committee's report and its possible implications for Canadian education.

III. OBJECTIVES

In recent years our democracies have been confronted with totalitarian types of government which have deliberately moulded the young people of the nation according to a pre-determined pattern. They have accomplished this educative task by preventing young people from coming into contact with any other point of view and

by subjecting them to intensive conditioning and indoctrination. The effect on the international atmosphere has been the creation of certain very disturbing high-pressure areas, and the tendency of high-pressure areas is to move into low-pressure areas. Just before I wrote these words I read in the morning newspaper a report headed, "Yanks in Germany Fall for Huns' Propaganda." A poll had been taken of a cross-section of opinion among American troops stationed in Germany. Two points stood out conspicuously in the results. The poll revealed: (a) "an amazing lack of knowledge of the causes of the war," and (b) an alarming tendency to accept the distortions of German propaganda. What had happened? The high-pressure area was spreading into the low-pressure area.

Our main educational objective should be to make our democracy as dynamic, as sure of itself as any totalitarian state; but we should achieve this objective, not by intensive indoctrination, but in the democratic manner. Our confidence in ourselves should be coupled with a tolerance for others; our freedom should mean an equality of opportunity for all our citizens; and our belief that our democratic way of life is a good way of life should be based on a free examination of the facts, and should be accompanied by that humility which is always aware that we are far from perfect.

ADRIAN MACDONALD

Let Knowledge to Wisdom Grow

ON the walls of my room in Simcoe Hall, the portraits of seven men, who have held since 1827 the office of President of King's College or of the University of Toronto, mark chapters of the story of the founding and growth of this institution. I stand here today as a successor in that noble line—Strachan, McCaul, Wilson, Loudon, Hutton, Falconer, and Cody. I would indeed be insensible if I felt other than humble when I gaze on that gallery.

I am not unfair to any of my predecessors when I declare that they did not build the University of Toronto. The success that attended their efforts was mainly due to devoted, inspired, and inspiring colleagues of the teaching staff. For a university president, there are many duties. I believe that a duty, second to none, is to recommend to the governing authorities for appointments or promotions not merely good but rather first-class men and women. Those of us who have been charged with that duty have sometimes been content with the good appointee. Poor appointments are rare. Good appointments are not good enough. Indeed, they have been a blight on many universities. A knowledge of the University of Toronto, past and present, affords many examples of outstanding scholars on the staff who have enhanced the prestige of the institution out of all proportion to their number. In his search for first-class members of the staff, a president should seek systematically the advice of able and wise colleagues whose interest in the institution is never any whit less than his. Any university should be regarded as a community of scholars eager to learn, to search, and to teach. The president must strive constantly to facilitate the achievement by the community of its objectives while he never forgets that the administrative organization is es-

tablished for the community and not the community for the administration.

All true universities are heirs of the bountiful traditions of the free mind and the free spirit which were gained and secured by the toil and the strife of resolute teachers, our heroic academic ancestors. That common heritage does not prescribe that universities should be identical in form or in the details of function. The University of Toronto had its own peculiar genesis and it has its own particular genius. It would be wrong for any person to endeavour to have the institution conform to the pattern of any other university at home or abroad. While it shares a common heritage, the University of Toronto has its roots in Canadian soil and it should continue to express the highest aspirations of Canadians and of Canada. It has become an institution for the whole of Canada. I do not make that statement out of any institutional conceit; I express it out of knowledge of the Maritime Provinces and of Western Canada. I trust that no spirit of parochialism or provincialism will ever obscure that feature of its genius. This institution, however, can never excel at the expense of any other Canadian university. As those other institutions progress, the service and prestige of the University of Toronto will be correspondingly enhanced. Properly, we hear much about Canadian unity. It is easy to envisage the University of Toronto playing an even more outstanding part than it does at present in promoting that unity as it brings together on its campus, particularly at the graduate level, teachers and taught from all sections of Canada and then sends them forth imbued with a deeper resolution to solve the problems of Canadian federalism.

Another characteristic of the University of Toronto is its federated structure in which state-supported and church-supported colleges and faculties co-operate for the advancement of higher education. Out of some experience in another federated university, I have a

confidence in this type of organization. It is an axiom of political theory that federations are not easy to govern. Yet the very anxieties of administering them make for wise policies under which the rich diversities of the parts may be reconciled with the welfare of the whole. A federated university, composed of indigenous institutions each with its own tradition and outlook, should be characterized for its catholicity as scholars in it seek truth from diverse vantage points. As Khalil Gibran has written: "Say not, 'I have found the truth' but, rather, 'I have found a truth.' " Through its component parts, the University of Toronto may still develop the individual student with his peculiar talents and ambitions. Thus it may promote the education of the many types needed in a democracy—as opposed to the education of a single conforming type for a totalitarian state—provided that its doors are always open for, and its courses are always available to, able and talented students, irrespective of their social status or economic circumstances.

As a beneficiary of a universal heritage, the University of Toronto is more than a local or national institution. It is, also, a member of the republic of the mind—that republic which knows no territorial boundaries and which has no tariffs, quotas, or embargoes on the exchange of ideas and ideals throughout the world. The presence here today of so many representatives of so many universities in other lands testifies to the existence and persistence of that republic. It is fitting that we should pause and render thanks for the courage of sister universities in Europe which, against dangers that might have daunted us, kept burning the fires on the altars of learning. Their dire plight should ever be a warning that the dictator who would impose on his country and on the world a blackout of beauty, truth, and goodness endeavours first to padlock universities. That warning is at the same time the measure of the high calling of universities to assist in building a world of decency and

order. The dictator, big or small, national, provincial, or institutional, must always be the sworn enemy of all universities.

The changes have been repeatedly rung on the content and purpose of university education and I hesitate to add to the miscellany of opinions. At this juncture in world affairs, there is for me one stark question for universities: What are they doing to secure the peace bought at such a cruel price? Will the universities avail themselves of the chance to save the republic of the mind and to save our very civilization?

I hope that we will not begin to say, as many persons said twenty years ago, that in any war no one wins. That declaration today carries the implication that there was nothing at issue in the war against Germany, Italy, and Japan except deciding which nations would dictate the terms of the armistice and the peace treaty. Such a view is a betrayal of those who died in order that we, who survive, might translate into reality their ideals of honour and justice. With the clash of arms of the past thirty years, there has been a conflict of philosophies or a battle of ideas in which our enemies opposed our concept of the free mind and the free spirit and our regard for the worth and dignity of the individual with the doctrine that the individual is of little or of no account except in so far as he becomes a cog in a state machine controlled by an irresponsible dictator. Notwithstanding that the military victory has been decisively won, the battle of ideas still rages within and among nations. Its battleground is the hearts and minds of youth. In that battle, universities have a special stake. Will they train a *corps d'élite* for it? In anticipation of my main theme, I can now answer that question in the negative if we of the universities are to be mainly concerned with the training of men and women for vocations and professions.

Universities can assist immeasurably in putting the inventions and discoveries of the twentieth century to

use for good and not for evil purposes. The latest and the most alarming discovery, the means of unleashing the power of the atom, has the portent of utter tragedy or high hope. We honour at this Convocation two distinguished scientists, Dr. Conant and Dr. Cockcroft, who are leaders of the search into the mysteries of nature. They and their associates pray with the rest of us that their discovery will be used for the benefit of man and not for his destruction. They and their fellow-workers are more eager than ever to place their talents at the service of a battered humanity. But the physical scientists need the support of peoples everywhere.

The threat of utter tragedy does not arise directly out of man's greater mastery over nature; it comes, as Sir James Jeans has so pointedly stated, from the absence of man's moral control over himself. That control can be accomplished only through, and by, education. By the word "education" in this context, I do not mean merely increased expertness. It has to do with man's moral, as well as his intellectual, development. The end of learning is not knowledge but virtue. "Where shall wisdom be found and where is the place of understanding?" is ever a searching entreaty. There are those who say that the universities should develop the intellects of their students. Of course, that statement is true but it is not the whole truth. While we despise Hitler's exhortation to German youth, "Think with your blood," we must bear in mind that it is a proper part of any educational process to help the student to harness his emotions. If by any weird whim of fate we were faced with choosing either first-class brains and second-class characters or second-class brains and first-class characters, surely there could be no doubt about our selection. A weak character not only unfits a man for living in a free society but it also warps the thinking of the most brilliant intellect. I must add that I would be one of the first to oppose strenuously the replacing of tough intellectual effort by evangelistic fervour.

Intellectualism, however, may become so sterile that it no longer produces builders but rather destructive critics. Ideals, ideas, and facts are equally the business of universities. In the cauldron of war, all of us—and perhaps to the greatest extent the men and women of the armed forces—have apprehended more clearly ideals which cannot be demonstrated in the laboratory of the physical scientist or verified by rational processes. There are ideals, imperatives, abiding values, or absolutes—choose your own philosophic designation—which are not relative to time or place. The physical scientist, who deals with things, puts forward, with an integrity that demands admiration, hypotheses which he has proven subject always to a stipulation that their validity depends on the constant presence of certain factors. In a naturalistic mood, we have carried over into our study of man's relations with his fellowmen and with his God, into our public policies, and into our designs for securing the peace, this attitude of relativity.

Can we not in our study of man's intellectual achievements, of his aesthetic experience, of his moral yearnings, and of his religious convictions settle upon and hold fast to certain abiding principles? We in universities have rightly prided ourselves for the attitude of the open mind, although on occasion we may have wondered if we have not helped to develop minds so open that ideas could blow into, through, and out of them with an astonishing celerity. Is it academic heresy to advocate that students—when they have discovered for themselves, and not accepted from some chancellery, ideals and beliefs, principles and duties—should in deep conviction close their minds in respect of those imperatives? I present as warranty a paragraph from a recent significant study of educational problems. Entitled *General Education in a Free Society*, it was prepared in Harvard University by a presidential committee. The paragraph is:

How far should we go in the direction of the open mind? Especially after the first World War, liberals were sometimes too distrustful of enthusiasm and were inclined to abstain from committing themselves as though there were something foolish, even shameful, in belief. Yet especially with youth, which is ardent and enthusiastic, open mindedness without belief is apt to lead to the opposite extreme of fanaticism. We can all perhaps recall young people of our acquaintance who from a position of extreme skepticism, and indeed because of that position, fell an easy prey to fanatical gospels. It seems that nature abhors an intellectual vacuum. A measure of belief is necessary in order to preserve the quality of the open mind. If toleration is not to become nihilism, if conviction is not to become dogmatism, if criticism is not to become cynicism, each must have something of the other.

Where in universities may there be promoted best an equilibrium between open-mindedness and conviction in economic, social, political, and moral spheres? Where in universities may we best find the opportunity to answer—to invoke John Morley's trenchant words—"the questions that haunt all ages, that survive all philosophies, that defy continuous generations of chartered soothsayers, that mock rising and sinking schools alike"? As one who has spent most of his academic career in a professional field, I answer without hesitation, "In Arts Faculties." There is no gainsaying the statement that the primary objective of any professional faculty is to assist the student in acquiring proficiency in some occupation, although there are, in professional schools, many gifted teachers who accept readily and discharge admirably the duty of acquainting their students with "the questions that haunt all ages."

If I were requested to indicate the most significant trend of the present in Canadian universities, I would say that it is to be found in the endeavours of Medical, Dental, Engineering, and Law Schools to provide for their students something more than a competence in their respective arts. Those commendable efforts will help the medical or dental student to relate his practice to the welfare of the body politic, the engineering student to adapt his functions for the betterment of human

relations, and the law student to regard his work for clients as promoting the sway of justice.

Speaking generally, I am unable to discern in the Canadian scene a comparable ferment in the departments of the humanities and the social sciences of Faculties of Arts. May it be suggested that an adoption by some of those departments of the so-called scientific method of the physicist, the chemist, or the biologist, who work with pointer readings on a mathematically graduated dial or scale, has obscured the humanity of the humanities and discounted the social aspects of the social sciences? The human and social aspects of our civilization cannot be computed in milligrammes or kilocycles. Henry Hallam wrote in the nineteenth century in his *Literature of Europe*: "One danger of this rather favourite application of mathematical principles to moral probabilities . . . is, that, by considering mankind merely as units, it practically habituates the mind to a moral and social levelling, as inconsistent with a just estimate of men as it is characteristic of the present age." What would he say today? I would inquire further: Are not the Arts Faculties in Canadian universities, in some instances, concerned with professional or quasi-professional objectives to the detriment of their major mission of developing students who will be defenders of human freedom, examples of human dignity, and apostles of human values?

I mention another problem in the field of the liberal arts. In some, if not in all, our universities, it is possible for students to take courses leading to a degree in Arts without having had even a nodding acquaintance with fields of study necessary for an understanding of the culture of which they are the heirs. That understanding is essential for a compelling sense of the duty to sustain and extend the best in that heritage. While avoiding superficiality, can we design courses that will not have lamentable *lacunae* for the eager and able student? The divisions and the sub-divisions in every field of study

have been so multiple that it may seem impossible for any student to get even a general picture of the world in which he lives or to apprehend the issues inherent in the survival of our civilization. Should we succumb to that counsel of despair? There should be a connectedness in all university work and, particularly, in the study of the liberal arts, but the nexus has been often strained by the administrative and academic organization of university departments each of which, by reason of the splendid calibre of many of its members, has tended to become an *imperium in imperio* in the sphere of knowledge and wisdom which requires unity of vision and of purpose. Are we satisfied that our specialization encourages that cross-fertilization so essential for a liberal education? How can we ensure that specialization flows out of the general, and then returns to and enriches it, and streams forth, in turn, to other special fields? How can we attain a greater coherency without sacrificing the benefits of departmentalism? In any event, we should not contemplate with ready favour further organizational divisions and sub-divisions of the seamless web of education. We should not accede without extreme caution to the pressing claims of those who would place at the undergraduate level new professional or quasi-professional courses. If such offerings merit recognition by universities, they should be placed in the post-baccalaureate field. I emphasize the word "post-baccalaureate": it is not synonymous with "graduate."

Graduate Schools should not be preoccupied with occupational objectives, not even the laudable purpose of training men and women for places on university staffs. The graduate field should be primarily one of seeking and finding for both students and teachers. There, the very hormones of universities may be secreted. There, teachers, if they are to do more in a university than flail old academic straw, should find the opportunity to explore for themselves and thereby advance the frontiers of knowledge, and also to engender in all their

students the zest of the adventurer. In Canadian universities, there is an urgent need for a resounding re-statement to the effect that research and allied activities, and the directing of students in Graduate Schools, should be something more than appendages to an overcrowded time-table of undergraduate teaching. Implicit in that declaration, there would be the fact that teaching and research are truly complementary.

In raising specific questions, I have not departed from my theme with respect to the role of universities in the battle of ideas. It may be that my observations about particular problems have thrown some light on the general task.

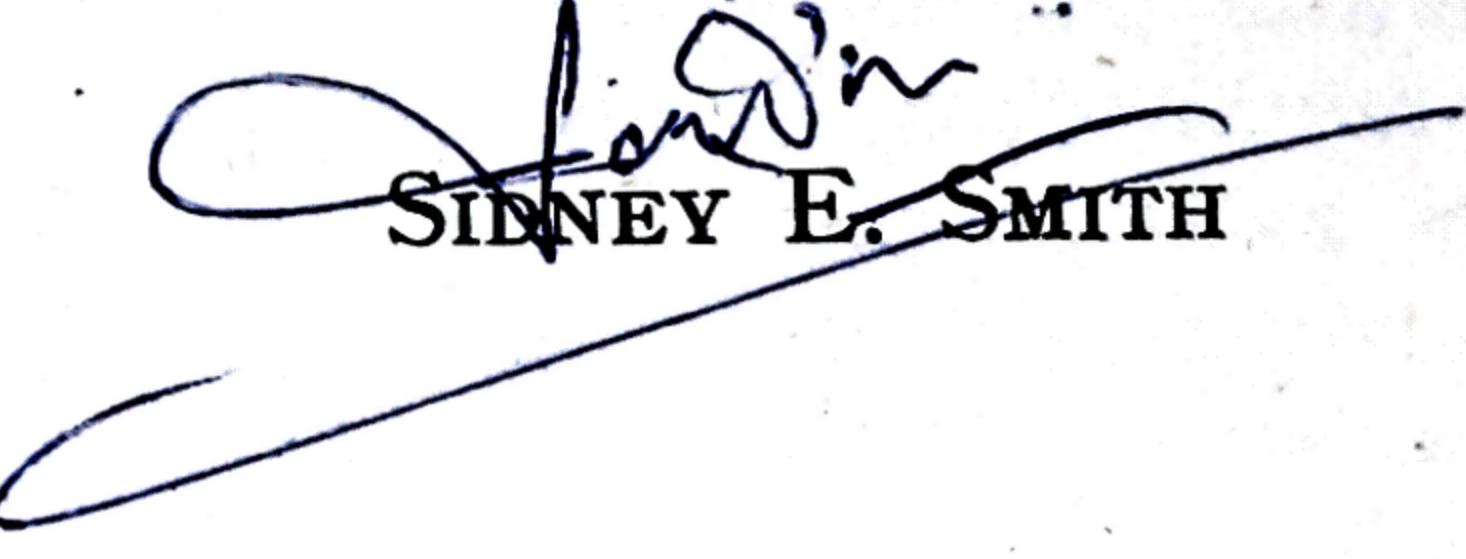
If your accolade, Mr. Chancellor, merely betokens the proficiency of a graduate for a vocation or profession, this institution will fail. In the figurative statement that "the purpose of education is not to prepare children for their occupations but to prepare them against their occupations," there is much truth for universities in their work with youth. Every degree of this University, in addition to any occupational certification, should signify that its holder has qualifications to study and to help in solving the vital problems of our civilization. It should be the hall-mark of a man or woman who will not be overcome by the "here and now" and who, in thinking *sub specie aeternitatis*, will throw off the shackles of life's urgencies and walk calmly but resolutely amidst the folly and the frenzy of the moment.

May my colleagues and I be delivered from the evil of regarding syllabi and curricula as ends in themselves. That petition will be granted if, as co-workers in the republic of the mind, we perceive anew the spiritual forces of liberal education within this University—forces that transcend the totality of the individuals who founded and who have helped to build it.

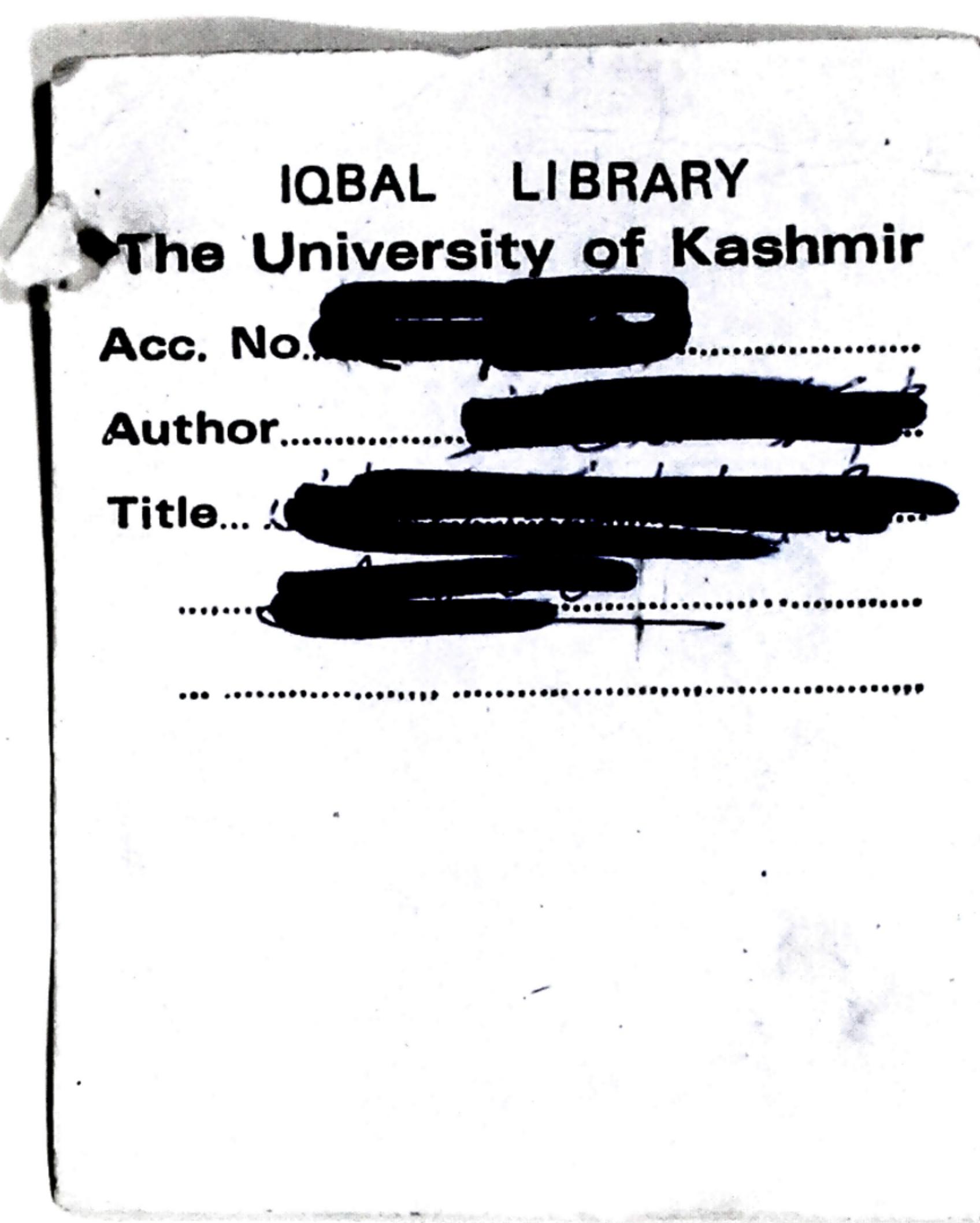
The University of Toronto "partly is, and wholly hopes to be." That must always be true of it. If it should ever appear to reach perfection, it would cease to

be a university. It would then be only an agency of indoctrination. In this University which should be informed and in essence a community of scholars,

Let knowledge grow from more to more,
But more of reverence in us dwell
That mind and soul, according well,
May make one music as before,
But vaster.


SIDNEY E. SMITH





Rishu Muju

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